# The Baptist Record.

"THY KINGDOM COME"

OLD SERIES, VOL. XXXVI — JACKSON, MISSISSIPPI, MAY 15, 1913 — NEW SERIES, VOL. XV., NO. 20

## KINGDOM BRIEFS

It is doing the impossible that is the distinctive mark of a Christian.

Brother J. P. Culpepper is assisting Pastor T. J. Moore in a meeting at Carrierre. Pres. J. L. Johnson, Jr., supplied for the former at Poplarville Sunday.

Luther Lane, aged 17, 2nd son of Mr. J. H. Lane, of McComb, Miss., won the gold medal last week over 24 picked boys, at the Statewide contest in oratory at Oxford, Miss.

Prof. C. D. Johnson will have charge of the department of English in Clarke Memorial College. He is an alumnus of Mississippi College where he made an honorable record.

Pastor Joyner has just closed meetings in his churches at Bond and Wiggins in which he had the assistance of Evangelist H. R. Holcomb. Seventy-five people were baptized on last Sunday.

Well, our Mississippi College boys didn't carry off all the honors at the inter-collegiate contest. They did their work with credit to themselves and honor to the institution, and in the parts where were defeated, they bore themselves like true knights.

Brother Zeno Wall, of Mount Olive, has been helping Pastor J. A. Lee in a meeting at Highland church in Meridian, in which many have united with the church, seven by baptism. Brother Wall's church sends him to the Southern Baptist Convention, as usual.

Brother J. F. Hailey, since his return to Mississippi, has been engaged in literary work, preparing a lecture which he purposes to deliver as occasion may offer. He was at one time teacher of expression in Mississippi College and is capable of making a very entertaining program.

The materials for sermons are strewn about us as thick as the dry bones in the vision of Ezekiel. They are in the Bible and in the needs of men. But there must be some work on the part of the preacher to make them come together, and earnest prayer for the Spirit of God to breathe into them the breath of life that they may stand up and become like an invincible army.

The editor had the pleasure of preaching the commencement sermon for Lumberton High School Sunday, and preaching for Pastor Spencer on Sunday night. Prof. Moore is a graduate of Millsaps and has done splendid work. Three hundred pupils were enrolled this year. Brother and Sister Spencer are giving themselves heart and soul to the Lord's work and He continues to honor them in it. It was a treat to be in their home. We found royal hospitality also in the home of Dr. and Mrs. Hall.

Dr. Provence tells of a humorously suggestive invitation on the door of a business house in Richmond, which read, "Come in without knocking; go out the same way." Some people may have buried the hatchet, but they keep the hammer handy.

**REV. L. E. BARTON, D. D.**
**Pastor First Baptist Church**
**West Point, Mississippi**

The new book by Evangelist T. T. Martin is finding favor with our people. The Baptist Record put in an order for a good shipment, and the large part of them were sold before they arrived. This "Redemption and the New Birth" makes a good companion volume to his "God's Plan with Men."

Dr. L. E. Barton, of West Point, whose likeness appears on this page, was born in Arkansas, educated at Union University, Jackson, Tenn., and was graduated in 1898 with the A. M. degree, and attended the Southern Baptist Theological Seminary one year. Dr. Barton was married in Virginia. He has held pastorates in Tennessee, Arkansas, Virginia, Georgia and Mississippi. Union University conferred on him two years ago the degree of doctor of divinity. Though he is many times tempted to leave West Point by other churches, he has, as the West Point people put it, "never fallen." Brother Barton is a member of almost every important advisory body of the State convention. To him, as much as to any other man, is due a large share of the credit for the establishment of the education commission, the most important step forward in the denominational work of Mississippi Baptists for many years.

A good company from Mississippi left Monday and Tuesday for the convention, some by way of the I. C. and others by the M. & O. railroad.

Sixty-eight young men in Mississippi Heights Academy have stood the examination in the convention Normal Manual for Sunday School workers, and Brother J. E. Byrd went to Blue Mountain last Sunday to deliver the diplomas. There were others who took the course of study, but not the examination.

A peep inside the Immanuel church at Hattiesburg showed that the interior had had a new dress put on, which adds greatly to its attractiveness. It is getting ready to welcome the encampment and a thirteen-year-old member of the church said, "We did it all ourselves," which shows that this mission church is waxing strong in spirit.

The law forbidding fraternities at the State University passed by the last legislature, is being tested in the courts. A student wished to enter who was already a fraternity man, but because he declined to promise to discontinue active membership he was refused. He brought suit in the Circuit Court to test the constitutionality of the law. The lower court declared against the law, and it will be carried to the Supreme Court.

We were glad to learn recently that Brother Lee Spencer, formerly of Mississippi, son of Rev. E. W. Spencer, has returned to his faith in the Baptist teaching. A few years since the Campbellites hoodooed him and got him mixed up for a while, but he says he could never cease to preach salvation through the blood of Christ and the operation of the Holy Spirit. This did not suit them, and they did not suit him. Fortunately he fell in with Dr. Gambrell and Dr. Truett in Texas where he was preaching, and they were helpful to him. On account of his wife's health, he is now in New Mexico, where he is serving temporarily as agent for the "Children's Home Finding Society."

The story is told of a congressman who once missed being elected speaker of the house literally by a hair's breadth. Before he was an aspirant for the speakership he approached a fellow member of the House who was noted for the particular care he always showed to have his hair combed just right, having every hair in its place. On this occasion his friend jocularly stretched his hand toward his head and remarked that there was one hair that was not lying straight. Though no reply was made, it was resented, and when afterward the humorous friend wished to be speaker he failed by one vote; this man voted against him. A small pebble may determine the course of a stream. For every idle word men shall be brought into judgment. Despise not the day of small things. There are no unimportant things.

# MISSION SECTION

## A DIGEST OF THE ANNUAL REPORT OF THE SUNDAY SCHOOL BOARD.

In presenting to the convention this twenty-second annual report, the Sunday School Board shows a remarkable record for the year. Not unlike other years, however. From its appointment by the convention in session at Birmingham, 1891, until now, its advancement has been commensurate and in some measures contributed to the expanding life of the Baptists of the South.

**Sale of Church Street Property.**

The largest single transaction in the history of the Board was the sale last August of the Church (710) street property, the house which the board is now occupying as a place of business. This property was purchased ten years ago for sixty thousand dollars and has been sold to the Nashville Property Company for two hundred thousand dollars—forty thousand cash, and the balance in notes running through six years and bearing five per cent interest.

This transaction, while of course, properly entered on the books, is not counted in the current receipts of the year.

**The New Building on Eighth Avenue.**

In the report of last year we announced the purchase of a building site on Eighth avenue north, for sixty thousand dollars, paying part in cash and the balance in notes. These notes have been paid except one which the holder declines to surrender until it comes due, April 25, 1914. The new location is very fine and well suited for our purposes.

On selling the Church street property, the board began at once preparation for building on the Eighth avenue site. The building is already well under way, and will be completed in the fall. It will be a modern building, fireproof, thoroughly up-to-date in every way, convenient in arrangement, and commanding in appearance, at a cost of about one hundred and fifty thousand dollars.

**Woman's Missionary Union.**

We make the usual acknowledgement to the Woman's Missionary Union for what the good women of the South in their organized capacity have done for the furtherance of the work of this board. The W. M. U. has been very fortunate in securing the services of Miss Kathleen Mallory as corresponding secretary. She is a young woman of rare training, well fitted by nature and grace for the work to which she gives her life.

The assistance which the W. M. U. has given the Sunday School Board has been very marked through the years, helping forward in every way the great things which the Board has undertaken.

**The B. Y. P. U. Work.**

The B. Y. P. U. of the South, through its executive committee, will present its report to the convention. What is being done in this department of our work shows the wisdom on the part of the convention in undertaking to train the young people in our churches. This work cannot be delegated to others without severe and permanent loss in many ways. Only a few years have passed since the B. Y. P. U. work was committed to the Sunday School Board, and since that time great advancement has been made in this specific effort for the training of our young people. Besides furnishing literature in books and periodicals suitable for their use, the board has appointed two of its field secretaries to give all of their time to this particular phase of the work in our churches—E. E. Lee, west of the Mississippi, and Arthur Flake in the eastern part of the convention's territory. These men are experts in their work, are very efficient in carrying it forward, and awaken interest and inspiration wherever they go. There is scarcely a more important service than the training of our church members in doctrine and service.

**Missionary Day in the Sunday School.**

Since its organization, the board has in various ways endeavored to enlist the schools in direct giving to missions. A few years ago the board inaugurated the present plan of making the last Sunday in March a great missionary day in the Sunday School. We substitute a direct missionary lesson in all our periodicals, thus making some observance of the day general. We also publish programs in the superintendent's quarterly and the Teacher, and use all the contributed space in the Teacher to emphasize the day. The Foreign and Home Boards joined this year in an effort to secure a widespread and general observance of the day, and with financial returns that are gratifying. We hope to make this a great annual occasion which shall yield large results not only in money, but in educational influence.

In every part of the land, in the local church, in the school and college, in the theological seminary, in training schools and encampments, practical teacher training work has been done. The widespread and rapidly increasing demand for such service is sufficient evidence of its value. The field forces of the board and the field forces of the various State Mission Boards, together with such volunteers as can be mustered, are unable to respond to more than a meager proportion of the calls which are made upon them for service in this line.

The past year has witnessed marked growth in teacher training sentiment and unparalleled development in teacher training work. The board views with sincere gratitude, and at the same time not without grave concern, the rising power and commanding influence of this movement. Our Sunday School teachers probably instruct as large numbers each Sunday as are reached by our preaching services. The people thus instructed are, for the most part, in the periods when the heart and mind are peculiarly open to divine truth and when the whole life may be moulded for God. These Sunday School teachers into the many thousands are receiving inspiration and instruction through the varied agencies of our system for teacher training.

Our strength and power as a denomination must depend in future as in the past upon the intelligence and conviction of the rank and file of our people. While our colleges and seminaries offer culture to favored individuals, this institution goes direct to the people having at the present time some 20,000 workers enrolled for instruction. Southern Baptists have here a marvelous instrument for popular education, for the inspiration and stimulation of our people in the study of Sunday School problems and in Bible and doctrinal studies.

It is difficult in brief space, and certainly impossible by means of mere figures, to convey an adequate impression of the reach and power of this effort for training and culture in the things which make for Christian character and for Sunday School teaching. It will be noted that 8,128 diplomas were awarded during the past year as against 10,600 bestowed during the eleven preceding years in which this work has been offered. Even more significant and gratifying as indicating the serious and permanent purpose which marks our people in these things, is the enlarged number of Blue Seals awarded. Of these seals, which attest the completion of the entire course of eight books, 531 have been awarded during the past year, as against 414 for all preceding years. More diplomas were awarded for the month of April, 1913, than were given in the first nine years of the work.

## HOSPITAL NOTES.

On the first Saturday and Sunday, Society Hill, Ebenezer and Bunker Hill, all near Columbia, were canvassed for the hospital. Pastors Buckley and Wilkinson received us gladly, the people listened kindly and the aggregate response went beyond $400.

On Wednesday we visited Immanuel church, Hattiesburg, and although sickness deterred her noble pastor, and rain kept away many except the teachers and students at the Woman's College, the response netted around $400.

We found boys and girls, men and women working with their own hands beautifying the interior of their church home. They do their own work that they give their means to other causes.

The college is coming to the close of the session with sufficient evidences of progress and enthusiasm and hope.

Fernwood saints heard the hospital secretary and responded with $735. How is that for a church of sixty members? On the list is Henry Peterson, raised at the orphanage. He gave $25.

Tylertown is buying a lot and planning to build, but they said put us down for $325 and shall do more later.

Work is progressing nicely on the new building.

Bryan Simmons.



## FIFTEEN HUNDRED DOLLARS IN PRIZES.—TIME EXTENDED.

Arthur J. Barton, Cor. Sec'y.

As formerly announced in the Baptist papers, the Education Board of the Baptist General Convention of Texas has offered $1,000 cash and $500 cash for the best two books in manuscript on Christian education respectively. The manuscripts which are awarded the prizes will become the property of the Education Board without further obligation on the part of the board. The board will publish the books and give them general circulation. All manuscripts were to be in hand by June 30th, 1913.

At a meeting of the Education Board held in Waco, Texas, May 2nd, there was presented an earnest request from one brother who is writing that the time limit be extended one month, or to July 31st. After careful consideration the board decided to grant the request and make the extension. This was done because the period of extension asked was brief and because the board felt that it was only just to this brother to make the extension, and that it could not work any hardship upon or bring any injustice to anyone else who is writing. On the other hand, it was supposed that possibly some others in the contest would be glad to have a month more to put the finishing touches on their work.

It ought to be said that the interest in the contest is quite general. It is known to us that several strong men are writing. I doubt not that many others are writing of whom we do not know. One complete manuscript has already been received. It comes from one of the strong men and well known authors of the South. This word is sent out for the information and benefit of all those who are interested.

While the manuscripts not receiving the prizes will not become the property of the board, but shall be returned to the authors, the board will be glad to lend its good offices and in any way possible assist the authors in finding publishers and bringing out in books such manuscripts as have distinct merit. The purpose of the board in offering these prizes was to assist in every way possible in creating a literature on the subject of Christian education.

The board is a thoroughly responsible business organization, and will make good its part of the contract. Let the brethren who are already writing do their best work, and let others who have thought of writing but up to this time have hesitated, consider whether or not they might not, with profit to themselves and good to the cause, enter the contest even at this date, using the lax period of June and July for their work.

Waco, Texas, May 3rd, 1913.

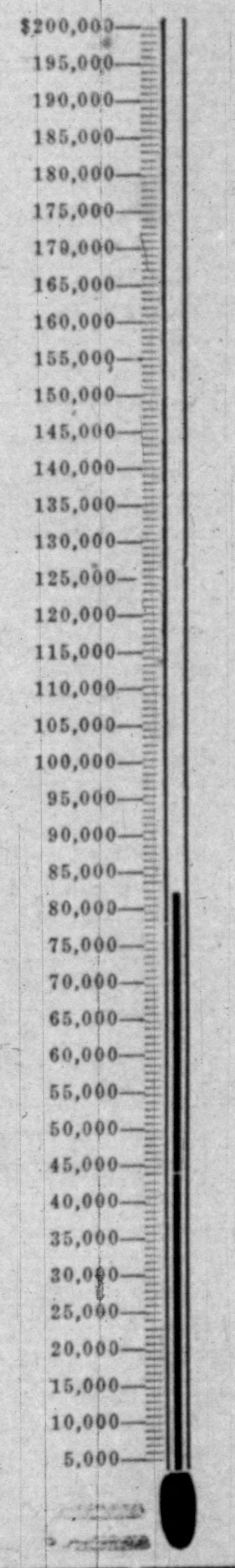
## MISSION NOTES.

The religious census shows that the tremendous influx of foreigners from papal Europe is fast dominating the religion of the entire States. Massachusetts and Rhode Island, according to latest reports are now Roman Catholic.

# Mississippi College

## MISSISSIPPI COLLEGE ENDOWMENT THERMOMETER.

**Watch the mercury rise! No—help the mercury rise!**




**Endowment now stands at $82,000.00.**

The Home Board expects to establish during the coming year a school of high grade for work among the Mexicans. It will be located at or near San Antonio, where there are from 30,000 to 40,000 Mexicans, and will be known as the Mary Gambrell Seminary, in loving memory of Mrs. M. T. Gambrell. She loved the Mexicans, and they, in speaking of her, now call her "our great friend."

## MISSISSIPPI COLLEGE ENDOWMENT.

W. A. McComb.

The work of raising the endowment of Mississippi College ought to appeal to every Baptist in the State. It is a business proposition from the Education Society of New York to give to the college one hundred thousand dollars if Mississippi will raise two hundred thousand dollars. This money is to be put in buildings, equipment and endowment and not one cent of the principle is to be paid out for salaries or running expenses of the school. Thus what is given remains as a working capital and only the interest accruing from it can be used. This money must be subscribed by July 1st, 1914, or the offer of the Education Society will be lost. When it is subscribed the payments will fall due November first, running through five years, and all must be paid in by November first, 1918. The churches have been kind to open their doors to the agents and the subscriptions have been liberal as a rule. If any pastor is ready to receive an agent for the college, if he will drop a line to myself or Dr. Provine at Clinton, we will gladly see that one will visit his church.

If the pastors will open their churches to the endowment we will secure a number of workers and canvass the entire State within the next few months and thus close up the work. Our form of subscription is as follows:

I hereby subscribe to Mississippi College

endowment: Total $............

Cash or within 30 days ..........$..........

November 1, 1913 ..............$..........

November 1, 1914 ..............$..........

November 1, 1915 ..............$..........

November 1, 1916 ..............$..........

November 1, 1917 ..............$..........

Name ..........................................

Address ......................................

Date ..........................................

Sign and mail to W. A. McComb, Clinton, Miss.

The total Baptist membership for the whole world is something over 6,000,000, and of these nearly 5,000,000 are in the South while there are only about 1,200,000 in the North. Truly our Southern Baptist Convention stands as the great convention barrier against theories, ideas and doctrines which apparently tend to undermine our so-called Baptist orthodoxy.

# The Baptist Record

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## EDITORIAL.

### Heart Action.

It is doubtful if we have any advantage of the ancients in locating the seat of personality in the brain rather than in the heart. Probably the Bible only adopts the current conception of the time when it holds the heart morally responsible for life and conduct of man. But it is worthy of remembrance when it says, "As a man thinketh in his heart, so is he." Or again, "The heart of man is deceitful above all things and desperately wicked." So it also says, "With the heart man believeth unto righteousness." We search in vain among the physical organs of a man for the man himself, but we speak of certain organs as vital organs. We mean by this that they are essential to the physical life; we cannot live without them. Among these the pre-eminence is undoubtedly given the heart. It is a little singular that with so little accurate knowledge as the ancients had of anatomy, they should have come so close to the truth in the high estimate they put upon the heart. Solomon may not have known anything about the circulation of the blood, and could hardly have read Drummond's "Natural Law in the Spiritual World," but he instituted a wonderfully instructive parallel when he said, "Keep thy heart with all diligence, for out of it are the issues of life." In more recent times the head or brain seems to have come to the place of highest esteem in the opinions of observers.

This comparison is only introduced here to call attention to a similar shifting of judgment and teaching with reference to the pre-eminence of the ordinary mental faculties. The books on this subject have all had to be re-written in the past few years. It is certain that a good many more will be written and will need to be written after men have done some real thinking and observing and comparing. The teachers used to lay down certain fundamentals about the division of the mind into intellect and sensibility and will. They told us that we learned with the first, that we felt with the second, and we decided with the third, always concluding with the assurance that of these three the greatest is the will. But we have come to the place where it isn't a sin to make a wry face when we are asked to swallow these philosophers' pills, or even refuse to be doped with their powders at all. As it is certainly true that the heart is coming into its own again in being recognized as the power station where all vital force is transmitted to every other organ of the body, so may it be possible that the department of the man we call his affections or sensibility may be the real source of power that makes strong or weak, that renders noble or ignoble every quality and action of the mind. It is the heart action that gives brightness or dullness to the eye, color or pallor to the cheek, natural or labored breathing to the lungs, quickness or heaviness to the step, and vigor or sloth to the brain. Every physical sense is dependent for its proper activity upon the heart.

Now some highly intellectual individuals have loftily discounted the work of the religious teacher and preacher because his appeals have been primarily to the emotions and have not addressed themselves to the reasoning faculties. It might be sufficient to answer with Paul, "Seeing that in the wisdom of God the world by wisdom knew not God, it was God's good pleasure through the foolishness of preaching to save them that believe." The logic of results is the best logic there is, better than that of the books. It can be shown that the appeal to reason has never changed a life from sin to righteousness, has never transformed a character nor a community. Pagan philosophies have never uplifted a race nor preserved the people from deterioration. And modern speculations and educational systems that ignore the Christian motive, or that have a mere veneering or seasoning of Christian teaching cannot save a state or sanctify the individual life. Moreover, the preacher and preaching that produce the fruits of righteousness are not of the kind that addresses the message chiefly to the quickening or enlarging or development of men's minds but makes its appeal to the conscience, to the moral faculty.

But the beauty of it is that men who think, who study the mind, who observe men's conduct are coming to recognize the primacy of the affections in determining men's conduct and character and destiny. This may be a tardy recognition of certain great facts of nature and experience, but perhaps the more certian and enduring for being tardy. The first intellectual activity that shows in a child is his love for mother and father. The force that controls his conduct is not abstract principles of right that he has reasoned out or had explained to him, but motives of respect and affection for those who love him. He decides or chooses or wills in accordance with his dominant affection. Marriage is not formed according to one's ideas of expediency. We don't contract matrimony after digesting all the teachings of eugenics or seeking advantageous alliances. We marry because we love. Our decision and our conduct in all critical and important cases that affect morals or destiny are results of that which appeals to our hearts. The best action or the worst is heart action.

### Attaining the Resurrection.

There can be no question that the New Testament teaches a bodily resurrection. The rising of Jesus and the constant hope and teaching of the apostles puts the matter beyond controversy. But there is another use of the term which indicates a moral condition and spiritual experience too often lost sight of. The becoming a Christian is being born and so is called a new life. Paul frequently uses the word quicken or make alive. The essential and characteristic experience of a Christian is life. There is far more said in the New Testament about life than about salvation, and practically nothing about religion. "He that hath the Son hath the life." "Whosoever believeth on Him should have everlasting life." "I am come that they may live and may have it abundantly." These are samples that might be multiplied to show that the blessing that the Gospel brings is life. This eternal life begins right now, but it is far from being given in its fullness at first or at any other time. There is growth, and there are special periods and experiences of enlargement. The original experience of conversion is daily re-enacted in dying and living again. Paul says, "I die daily." Jesus said, "Take up your cross daily." Now Paul says the experience of dying is only part of what happens to a Christian, only one-half. The other is living again, living another life, a different life, in newness of life. "For if we have become united with Him in the likeness of His death, we shall be also in the likeness of His resurrection." This does not mean that we shall be in the next world, but that we shall have here and now the benefits and power of His resurrection. The future tense is not to compare it to the present world, but to indicate that it follows upon the first experience of dying. It is a condition, and when that is fulfilled the other follows inevitably. "If we died with Christ we believe that we shall also live with Him."

Now this brings the Christian into fellowship with Christ. What happened to Him happens to us. And so Paul counts all things but loss for the excellency of the knowledge of Christ. For Him he has suffered the loss of all things and counts them refuse. He turns not away from suffering and hardship; he welcomes pain that comes to him for Christ's sake. He says, "I bear about in my body the dying of the Lord Jesus if by this means the life also of Christ may be made manifest in my body." As the old man perishes from day to day, the new man is being renewed unto the image of Him who created him. Paul is willing to be "conformed unto his death if by any means he may attain unto the resurrection from the dead." As the dead chips fall from the block of marble under the hammer and chisel of the sculptor, the immortal image of the angel grows into life.

That Paul is speaking of a spiritual experience rather than the rising of the body seems to be indicated by his strenuous endeavor and sacrifice to attain it. The resurrection of the body is something that comes to all alike, good and bad, without effort of theirs, but the fullness of life, the knowing the power of His resurrection depends upon the will of the individual Christian, whether he is willing to pay the price, to undergo the privation and hardship.

It is when this passion for a fuller spiritual life becomes contagious among God's people, when it spreads and takes possession of a large body of Christian that it shall be the time of "first resurrection." This it is which John describes in Revelation when he says the spirits of them that were beheaded for the testimony of Jesus lived and reigned with Christ a thousand years. It was not the actual return of these men to the world, but like as John the Baptist was the embodiment of the Spirit of Elijah, figuratively reincarnating him. So it is when the Spirit of martyrdom shall come upon the saints till they shall faithfully witness to Him through suffering and death. The world would be enriched today if there were one man in every community, one woman in every church, who was willing to suffer with Him in order to be glorified with Him, that we might attain unto the resurrection of the dead.



## SYNOPSIS OF THE REPORT OF THE FOREIGN MISSION BOARD.

The report opens with a note of praise and thanksgiving for the blessings of the year. While the receipts for the year, $543,446.29 were about $36,000 less than they were last year, and there is consequently a larger debt on the board, this report calls for earnest and consecrated effort for the new convention year.

### Some Interesting Comparisons.

In 1873 the convention for the first time had its contributions to go beyond $50,000. Then in 1890, there was rejoicing when the receipts went beyond $100,000. In 1893 we went beyond $200,000. In 1907 we went beyond $400,000, and in 1912, beyond $580,000. We now have about $900,000 in equipment in our different foreign stations.

### Success Brings Needs.

Twenty years ago we had no medical missionary, only a native physician on the foreign field. This year we have thirteen medical missionaries, seven hospitals nine dispensaries, and our workers report 65,333 people treated. Then we had 16 schools with 598 scholars. This year we report 266 schools with 7,481 scholars. These include 10 theological seminaries with 222 students and 8 women's training schools with 191 scholars. In 1893 we had no regular publishing plants. Now we have publishing plants and book houses that are turning out millions of pages of books, and tracts, etc. Then we had 177 missionaries and native workers on the field; now we have 846. That year there were reported 383 baptisms and a total membership in our churches on the fields of 2,923; this year 4,532 baptisms and a membership of 27,545. That year the missionaries reported $5,368.42 as contributed on the foreign fields. This year the missionaries report $89,483.70.

### Called Up Higher.

Never before in its history has the board had to record in one year the passing away of so many of the oldest and most faithful workers. Dr. R. H. Graves, who served for fifty-six years, died June 12 1912, and Dr. E. Z. Simmons, who labored in China for almost a half century, passed away on Aug. 8, 1912. Miss Lottie Moon labored in North China for forty years. She died on December 24, 1912. Surely our board has suffered loss in the death of these consecrated workers. Let us pray God to raise up others to take their places.

### The Editorial Department.

This department of the board's work reports a year of gratifying success. The circulation of missionary literature has been larger than ever before. The board expresses its great appreciation of the help rendered to the cause of foreign missions by the denominational press. The contribution of these papers to this cause is very great and cannot be measured by any money value. They are scattering the seeds of truth far and wide, and while the immediate return is large the harvest for the future will be still greater. All the friends of foreign missions should show their gratitude by giving the most cordial sympathy and practical support to our denominational papers.

### The Educational Department.

Although burdened with organizing the Judson Centennial campaign, the educational secretary reports a year of fine progress. There has been splendid increase in the number of classes organized during the year and a growth in the appreciation of the value of mission study.

### The Judson Centennial.

The year has been spent mainly in organizing the campaign. This has been undertaken in a most systematic way. We have already received in cash and pledges $251,781.73.

### Finances.

Under the head of finances the report shows that nearly all of the states fell off in their gifts as compared with the amounts contributed last year.

### Woman's Work.

During the year the W. M. U. has made a very gratifying increase in their contributions to foreign missions. While the general contributions to the board are less than they were last year, the women have made a gain of $11,499.

During this year the W. M. U. will celebrate their twenty-fifth anniversary. They propose to raise a large offering which will be known as their "jubilate offering." This offering will be credited on the Judson Centennial fund.

### The Foreign Mission Fields.

The report of the board tells of a year of unusual success on the various foreign mission fields. The total number of baptisms, 4,532, is the largest number ever reported any one year.

### Argentina.

The youngest mission of the board reported a total of 147 baptisms—a gain of 35 over last year.

The mission has extended its operations into Montevideo, Uruguay. Two of the missionaries and their wives are now located in that great city.

### Brazil.

The work in the vast territory of Brazil has been divided into two missions—South Brazil and North Brazil.

The South Brazilian mission comprises a vast territory. This mission reports a year of truly great success. The missionaries tell of 1,122 baptisms, a gratifying advance over the number reported last year.

The Brazilian Home Mission Board, which is comparatively a new movement on the part of Brazilian Baptists for the evangelization of their own country, reports a year of remarkable success in reaching many destitute places and inaugurating new work through the gifts of the native Christians. Brazilian Baptists do not mean to be dependent on the contributions of American churches forever.

The North Brazil mission does not report as many baptisms as last year for several reasons. One is that some of the most active workers were away on furlough and another is that the emphasis has been placed especially upon the development of the forces already acquired.

### The Work in Italy.

Southern Baptist mission work in Italy is divided into three departments—the North Italian mission, in charge of Rev. Everette Gill; the South Italian mission, in charge of Rev. J. P. Stuart; and the educational and publication work in charge of Dr. D. G. Whittinghill.

The North Italian mission reports that the year has been a good one. While there have been some serious difficulties, there has been gratifying progress.

In making his report for the South Italian mission, Rev. J. P. Stuart says: "God has blessed our Baptist cause on this field during the year of 1912. The work of preaching the gospel has gone steadily forward and has been fruitful of good results."

In the matter of publications the year has been exceedingly gratifying. A quarterly, entitled "Bilychnis," has been started and it is reaching many of the most prominent men in Italy. A number of good books have been printed and they are having a widespread influence.

(To be Concluded.)

# CONTRIBUTED ARTICLES

## ELECTION.

Dear Record:

You kindly published an article for me sometime since, on the doctrine of election, in which I gave the views of some of our leading brethren. I now desire to tell why I accept their views as Scriptural.

But let me first make a few statements with reference to some points of agreement among evangelical Christians.

We are all agreed as to the universal offer of salvation through the gospel, and that there are no obstacles in the way, and no hard doctrine, or secret purpose or horrible decrees, to prevent its acceptance by those desiring. Mark 16:15, Isa. 45:22, 55:1, 6, 7; John 6:37; Rev. 22:17.

If any man rejects the invitations of the gospel he does so at his own peril, and makes his way to perdition because he will not come to Christ. John 5:40. "And ye will not come to me, that ye might have life."

The blood of Jesus Christ is abundantly sufficient to cleanse the vilest sinner, and to cleanse all of the sinners who will accept Christ. But it is a lamentable fact over which the very angels of heaven might weep, that many do, of their own accord, reject Christ and lie down in unending sorrow.

We all agree that there is no promise of salvation to a life of sin and unbelief, or threat of damnation to a life of holiness. God never sent a soul to hell except as a just retribution for sin, nor punished any one more than he deserved. God is just, and will do right.

But there is another dreadful fact to which I must call your attention, viz: That man is so utterly depraved in heart and mind that notwithstanding the fact that the universal offer of salvation is so warmly urged and often repeated, yet not one of earth's perishing millions will ever accept without the aid of the Holy Spirit. Let me quote you an article from the Methodist Discipline, Art. VIII, **"Of Free-Will."**

"The condition of man after the fall of Adam is such, that he cannot turn and prepare himself, by his own natural strength and works, to faith and calling upon God; wherefore we have no power to do good works, pleasant and acceptable to God, without the grace of God by Christ preventing us that we may have a good will, and working with us when we have that good will."

I do not see how it would be possible for any writer to set forth more distinctly the doctrine of man's utter inability to determine his own will to repent and turn to God without first being graciously moved by the Holy Spirit. **"He cannot and prepare himself by his own natural strength and works, to faith, and calling upon God."** This agrees with Christ when He said (John 6:65): "No man cometh unto me except it were given unto him by my Father." And again (John 6:44), "No man can come to me, except the Father which sent me draw him." This is true because man in his natural state is dead in trespasses and sins. (Eph. 2:1). He is alienated from God, and opposed to truth and righteousness. (Rom. 8:7). "Because the carnal mind is enmity against God; for it is not subject to the law of God, neither indeed can be."

This depravity pervades and controls the whole man, binding the mind, perverting the affections, stupefying the conscience, making rebelious and obstinate the will, so that the "cannot come" is because of the stubborn will, which is so perverted that (John 5:40) "Ye will not come unto me that ye might have life." Christ teaches (John 3:3) that, "Except a man be born again (from above) he cannot see the kingdom of God." A man cannot have the fruits of the Spirit until he has the Spirit. He is without spiritual life without holiness, without moral worth, fleshly, sensual, and impure, and consequently without the fruits of the Spirit, which are "love, joy, peace, long suffering, gentleness, goodness, faith." (Gal. 5:22). Faith itself is the gift of God. (Eph. 2:8. I Cor. 12:9). "You hath he quickened (made spiritually alive) who were dead in trespasses and sins." This quickening or regeneration is the starting point or first divine act whereby God translates us from death unto life, from the kingdom of darkness into the kingdom of his dear Son, and plants the principle of a new spiritual life in the soul. Hence he is born again. He is a new creation. Old things have passed away, and behold all things have become new. We all agree that no man can regenerate himself. If any man is regenerated God must do it. I suppose that no one will ever claim, for a minute, that God ever regenerates a soul by accident (i. e., unintentionally) for we all know that when God regenerates a soul that He does it in pursuance of a purpose, because He does nothing that He did not intend to do. We also agree that a mere purpose to regenerate a soul does not infringe upon the freedom of the soul, nor does the purpose to regenerate one soul infringe upon the freedom of any other soul. If the free agency of man is infringed upon at all it is by what God does, and not by what He purposes to do.

According to the Calvanistic theory, God, in pursuance of a purpose, regenerates a soul. According to the Armenian theory, God, in pursuance of a purpose, regenerates a soul. If the free agency of man is infringed upon according to one theory, why not according to the other? But, one may ask, what then is the difference in the two theories? One denies the sovereignty of God, rejects the obvious teaching of God's Word, and robs God of His glory. The other accepts the teaching of God's Word and gives God all of the glory and honor for the sinner's salvation. According to my mind, one theory is belittling to God, as it presents Him as a pigmy having to wait and watch to see what the sinner, who is dead in trespasses and in sins, is going to do. If God finds that the sinner is going to exercise faith in Christ, or has already exercised faith in Christ, and therefore has turned and become worthy of salvation, he will then regenerate him, so as to claim the honor and glory. Let me press this point a little as I consider it a pivotal one. God purposes one moment to quicken a dead sinner into life, and the next moment He does quicken him into life, and all agree that there is no infringement on the free agency, either of the sinner so quickened, or of any other sinner. Now let us suppose that there has been an hour between the planning and the doing, would that have made any difference? Suppose there had been a week, a month, a year, a century, a thousand years between the planning and the doing, would that have made any difference? If so, will some one please tell just at what point, and by what influence does this difference come in?

Before I accepted the teaching of God's Word on the doctrine of election I would talk long and loud about the difficulties in the way of believing the doctrine, never stopping to think of the difficulties on the other hand. Please let me suggest a few of them right here.

1. Is God a perfect being? **Is He absolutely perfect?**

2. Can a **perfect** being be **imperfect** in knowledge?

3. Can a being who is **perfect** in knowledge learn anything new?

4. How can a being who never learns anything new form a new purpose? Men obtain new knowledge and therefore form new purposes, but with us no new purposes are formed without new knowledge, and we cannot conceive how a being can form a new purpose without new knowledge. If God learns anything new it may be that He forms new purposes. But here comes another group of difficulties. To say that God is a learner, and that He obtains new knowledge is to deny His word. (Acts 15:18.) "Known unto God are all His works from the beginning of the world," discount prophecy, and undeify Him. Then if God is a learner who will be His teacher? "Who hath known the mind of the Lord that he may instruct him?"

If our Armenian brethren can become perfect, as some of them claim, then they may instruct Him, but then we would have perfect men worshipping an imperfect God. Let us not depreciate the piety of our brethren but in the exercise of my own free will I prefer a God who is omniscient—all-wise—and who knows the future as well as the past. One dear brother told me that God could know all things if He wanted to. I asked him how God could want to know a thing about which He knew nothing, but received no answer.

Then there are some other difficulties. Those who deny election teach that a sinner is never saved until he reaches heaven. If he is elected at all here, it is only to become a candidate for salvation, and may at any time fall from grace and be lost. He is never saved until he is within the pearly gates. But what is the use of electing a man to salvation after he is already in heaven? Well, I have already made this article too long. In my next article I will present the Scripture which teaches election.

Fraternally, A. J. Preston.

Andalusia, Ala.



# BOOK REVIEWS

**We shall be glad to review in this column any good book which is sent us. Any book reviewed in this section may be secured by sending to The Baptist Record the price together with the requisite postage.**

## THE BIOLOGY OF THE CROSS.

L. E. Barton, D. D.

It came on a busy Saturday! What came? The MS. of Brother J. Benj. Lawrence's forthcoming book on the subject quoted above. I read them through on the spot, and feel sure that my preparation for the pulpit for the next day was greatly helped.

This busy pastor has done an uncommonly capable piece of work in the elaboration of this striking theme. The treatment is orthodox without the trite threadbare phrases of much current orthodoxy. The new theology will not go into brain storm of approval, yet even the "progressives" will find the theme so striking, the treatment so vigorous, the style so clear and chaste, the argument so cogent, the culture so liberal, and the spirit so magnanimously Christian that they will read this book to their instruction and profit.

More than with any other work I would compare it with Clarke's "The Philosophy of Christian Experience." It has the scientific insight of "Why Christianity is True" with a less obtuse and more readable style. It is a Christian apologetic in the same class with "The Unique Message and Universal Mission of Christianity," though not so elaborate. There is the evidence of real scholarship and original investigation without the pedantry and pretention of the doctrinaire. Brother Lawrence has achieved the difficulty of producing a book that thinking men will read, and that uneducated men can understand. It has the scholarly view point, and the style is philosophic at times, but the thought is put in such phrase and imagery as to make the drift of the argument clear to the mind of any unschooled man provided he can think.

Preachers and others who like to think will enjoy this book. Those impervious to ideas and who forever perambulate through the nebulous realms of vapid sentiment need not apply.

This writer will wait with impatience the coming of the admirable work from the press. I rejoice in such a product from a Mississippi pastor, but am surprised at nothing good that comes from the tribe. The book is published by Fleming H. Revell Company, of New York, and will be on sale by The Baptist Record, after the first of May.

West Point, Miss.

# Kingdom Briefs.

Brother Prather who was called to Durant, declines and will return to Missouri.

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Brother Robt. H. Russell, a Mississippi student at the seminary in Louisville, has accepted work with a church near Louisville and will continue in school till he takes his degree.

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The Baptist Convention at St. Louis will be reported by Rev. Martin Ball in the Baptist Record. There are no better reports anywhere. Tell your friends about it, and if you wish, we can send sample copies to some of them.

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An evangelistic campaign is being held at Waco, Texas, in which nine Baptist churches are uniting. Each morning one of the evangelists conducts chapel exercises at Baylor University. It is hoped that the entire city may be greatly blessed.

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Elder Odd objects to the caption put on his recent article in The Record and repudiates it vigorously. Those who remember it will please look it up and remove it. The editor is the only guilty party. He will have to label his jokes hereafter.

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Rev. Geo. H. Wiley, who was a Methodist preacher for twenty-five years, says that every hour since he joined the Baptist church he has had increasing evidence that God led him. He still speaks most affectionately of his Methodist brethren from whom he separated only to obey the Lord. He is a busy evangelist.

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One of the most useful agencies for development spiritually is the encampment system. The two gatherings at Hattiesburg and Blue Mountain have been enjoyed to the utmost by those in attendance at the past sessions. The one drawback is that not enough people come. Now is the time ments to attend this summer.

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Asheville and Nashville are inviting the Southern Baptist Convention to come to see them in 1914. It will probably seem best to the committee on nominations to select Nashville on account of the completion of the new building of the Sunday School Board before that time. Asheville will be a good place for 1915.

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The W. M. U. in Mississippi fully met their apportionment in mission offerings. If the brethren had only done as well. The ladies seem to be going to St Louis in force, too. More than twice as many have applied for appointment as messengers as our State is entitled to. We see no reason why the number of possible messengers should not be increased another year.

# Mississippi Woman's College

## CONTRIBUTES TO THE HOSPITAL.

Following the Teachers' Association, we have had a good many visitors among the teachers who remained over. Some are studying for examinations at the normal, and others are taking the opportunity to visit in our far famed city.

Wednesday night Brother Bryan Simmons dropped in at the Immanuel church with only a day's notice of his coming and took a collection of over $400 for the hospital. Thursday morning he was with us at chapel and made a fine address.

Friday Brother W. B. Holcomb, of Quitman, was with us. Saturday we were very glad to have with us Brother Lipsey, of The Record, who was on his way to Lumberton to deliver the commencement address. On Sunday morning I went down to Poplarville to supply for Brother Culpepper who was holding a meeting at Carrierre with Brother T. J. Moore. Sunday night I was to be at Purvis, but the car carrying me there broke down several miles beyond Lumberton in a driving rain, and after a rather muddy experience Brother Spencer kindly received me in the pastor's home at Lumberton, and we listened that night to a splendid sermon from Mr. Lipsey.

Monday morning I expect to leave for St. Louis, and Tuesday morning, Brother O'Briant and wife will go. All the Hattiesburg pastors expect to attend.

Don't forget our commencement—May 23 to 27.

J. L. Johnson Jr.

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Dr. J. F. Love, assistant corresponding secretary of the Home Board, was seriously though not dangerously hurt in stopping a runaway horse attached to a vehicle in which were a lady and children, at Dallas, Texas. He is now on the way to recovery.

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Treasurer Walker Dunson, after twenty years of faithful and capable service for the Home Mission Board, has offered his resignation. The enlarging demand upon the time of the treasurer of the Home Board and his own growing business having made him feel the necessity of giving up one or the other. The double burden was too heavy, but his retirement will cause sincere regret.

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The Religious Herald calls attention to the fact that in Richmond with a population of 130,000 there is a registration of only 7,258 men and that 3,630 men can carry any election. Only about one-fifth of the men have paid their poll tax and can vote. Probably they prefer to complain of things not being done right. If these fellows don't want to vote, why not let the women do the voting and let their husbands go home and mind the baby?

# [illegible]IDINGS OF THE KINGDOM

H. E. [illegible], Port Gibson: On April 24th we began [illegible] meeting at Port Gibson and continued eig[illegible] days. Brother Madison Flowers, of Utica, [illegible] the singing and the pastor did the prea[illegible]. Five were received upon a profession [illegible] faith for baptism and one by letter.

Rev. J[illegible] Quin, Prentiss: I have just rounded [illegible] my mission campaign. My field sends up [illegible] Foreign and Home Missions $660; Prentiss $[illegible].80; Hebron $250; Whitesand $73.20. [illegible] hope that Mississippi will come up with her [illegible] rata. These are strenuous hours. God is bl[illegible]g our work.

W. A. [illegible]lan, Starkville: "Mothers' Day" was fitt[illegible] observed today by the Baptist church. [illegible]erybody in the congregation was furnishe[illegible] with a white flower, which was worn during t[illegible] service. The choir furnished appropriate [illegible]sic, and the pastor preached a suitable ser[illegible] for the occasion. There was a great con[illegible]gation and we had one of the sweetest [illegible]ices I have ever attended.

L. F. [illegible]ory, Shelby: On the first of this month [illegible]sed a meeting at Merigold with Brother [illegible]. Harrington doing the preaching. There w[illegible] 21 additions to the church—12 by baptism. [illegible] The meeting was a great one, because it [illegible]ched the entire town as it had not been be[illegible]. Harrington is fine help in a meeting. [illegible] not only evangelizes but indoctrinates. [illegible] thank God for what he has done.

Rev. [illegible]. Entricken, Varnado, La.: As a result o[illegible] series of special services in which the pas[illegible] did the preaching, 12 happy converts w[illegible] baptized April 27. This is a thriving litt[illegible]wn on the N. O. G. N. between Bogalusa a[illegible] Columbia. Its business interests are fine; [illegible]enship first class; practically free from v[illegible] but needs religious development. I have be[illegible] on this field since December, and we have al[illegible]y a good Sunday School and prayer meeting [illegible] with an increase of fifteen in membership.

Last [illegible]day was a good day with the church at Cros[illegible] Roads. After a sermon by their pastor on [illegible] subject, "God's Remedy for Sin," text Is[illegible]3:6, the church observed the Lord's Supper. [illegible] The opportunity for membership was extend[illegible]. Three presented themselves—two by lett[illegible] and one for baptism. A substantial collect[illegible] was presented to the pastor on salary. Brothe[illegible] G. Gilmore, the pastor, is one of our Missis[illegible] College men, and is much encouraged [illegible] the prospects for the year's work. Brother [illegible]lmore has been pastor of this church six and [illegible]e-half years.

M. K[illegible]hornton, Bessemer, Ala.: I want to say a [illegible]d commendatory of Brother A. A. Walker, [illegible]e new pastor at Water Valley. While he wa[illegible] Mississippian before coming to Alabama n[illegible]ly all his life was spent in a saw mill and w[illegible] little as a preacher. He is very little known [illegible]r the State......He was our (the Birmin[illegible]m) evangelist two years. I know him w[illegible]. He wrought faithfully and effectually [illegible]ong us. He will prove himself a good [illegible]tion to the already splendid field force [illegible] Mississippi's ministry. If any of the brethr[illegible] in the State want help in a revival meetin[illegible] they will not find any better anywhere. He i[illegible]ong as an evangelist. Some of us tried [illegible] get him to remain in the evangelistic work [illegible] he was set on returning to the pastorate [illegible] Use him. He can stand much hard work.

Brother Chastain: Things in Mexico go from bad to worse. No person can tell how or when the trouble may end and peace be established. I shall not go to the St. Louis convention, but hope to attend commencement at Clinton. I feel a very special interest in one of the seniors who is to graduate this year. Of course it will be a great pleasure to me to meet again many dear friends of thirty years ago. I am now doing some work among the Mexicans in Lockhart and San Antonio, Texas.

Pastor E. L. Wesson, New Albany: We have just sent in a check to Brother Rowe for $657.08 for Home and Foreign Missions. Of this amount $14.18 was from Glenfield church, $100 from Mt. Pleasant church, and $542.90 from New Albany church......Our ladies contribute through their missionary society, not to be selfish, but to help reach the entire membership, and of this amount they gave $221, and had previously given $61.10, making the entire gift of New Albany this year to these two missions $718.18. And besides this our ladies' society sent a valuable box to a frontier missionary, and the whole church has given liberally to the storm sufferers north and east of us......Mt. Pleasant church is a country church to which I preach in the afternoon, so is Glenfield. These are noble people. Mt. Pleasant is the more able of the two, but they have done nobly indeed. They recently gave $86 to the hospital in Memphis, repaired their house which was damaged by the storm, and then gave $100 to missions.

John H. Buchanan, Booneville: Recently I spent over two weeks with the First Baptist church of Nowata, Okla., in a meeting. A number made professions of faith and thirty-seven were added to the church. In my absence my pulpit was supplied by my father, Dr. J. E. Buchanan, of Blue Mountain, and Brother R. L. Powell, of Edwards. Of course the work was well done. Just a month ago we entered our new church house. Our Sunday School during this time has almost doubled; a good thriving B. Y. P. U. has been organized; a teachers' meeting instituted, while the church and prayer meeting congregations are the largest in the history of the church......We have given to missions $328.50, the largest offering by far we have yet made to this great cause. It seems that our whole church life has taken on a new impetus with the beginning of our work in the new work shop. Brother T. L. Holcomb comes to us the fourth Sunday in this month for a meeting of days. We are praying for God to use him mightily in our midst. Pray for us.

Pastor R. R. Jones, Jackson: The revival meeting at Griffith Memorial church, which continued twelve days, came to a close last night. It was one of the greatest revivals, if not the greatest, in the history of the church. Rev. W. E. Farr, of Columbia, did the preaching, and did it well. The power of God was manifest from the first services to the last. The preacher made but few propositions, and there was no excitement, yet I don't think we had a service but that someone united with the church. We received 55 members during the meeting—36 for baptism. Our hearts were made to rejoice as we watched these follow their Lord in baptism. Prof. Smith, of Mount Olive, was here during the meeting and directed the singing to the profit and joy of all who attended. Brother Smith is an earnest, consecrated young man, and sings the Gospel in such a way as to stir the hearts of people, and lead them to Jesus. May God's richest blessings rest upon these two men of God, whom He sent to help us. Pray for us that we may be used of God in helping these babes in Christ to grow, and become strong servants of the Lord Jesus.

## MEETING AT LEAKESVILLE.

Evangelist T. T. Martin came and has gone, but eternity alone will reveal the full import of the meeting. We have had more accessions many a time, but the presentation of the great fundamentals of the Scriptures was never heard in these parts as clearly and as convincing and unanswerable as they were in this meeting. The main object in getting Brother Martin here was that our people may learn the way of the Lord more perfectly, and not only our people, but other people heard and saw, as they never heard before. To try to describe the preaching fully would be to fail. There were six accessions—five by experience and baptism and one by letter. The Lord has greatly blessed us along other lines. In 1911 the field gave $60 for all missions. In 1913 the field has given to missions $221.59. Bless the Lord, O my soul. J. J. Walker.

Leakesville, Miss.

## SEMINARY LETTER.

We are now on the home stretch. Sprinting is on in dead earnest. Just two more weeks and the race of this session closes. You wouldn't expect us to give very many notes at this exciting stage (exams.) of the race. To attempt such would be like a man trying to write a description of a horse race while the race was on.

Our lecture course for next session promises to be unusually fine. Dr. Mullins says it will be one of the best the Seminary has ever had. That is saying a great deal for it. These are the lecturers: Dr. Colum, of Allegheny College, Pa.; Dr. A. H. Strong, former president of Rochester Theological Seminary; and Dr. Campbell White. The names of these men, whatever may be their subjects, at once suggest a strong program.

Last fall Dr. Mullins promised the student body and the faculty a turkey dinner if we reached in enrollment as much as 350 students. We didn't quite reach that number. His promise holds good for next session. So if you want a big turkey dinner, help to raise our enrollment to 350 next session by your enlistment as a student. Dr. Robertson suggested that, since the 350 mark would likely be reached in the spring (a season when turkeys are poor), a turkey dinner would not be a very great inducement. But Dr. Mullins made good by promising to substitute in this case, spring chickens. I am hereby authorized to extend to you an invitation to this feast, upon the condition, of course, that you come as a student.

Many of our boys will attend the Southern Baptist Convention next week. Dr. Carver a few evenings ago gave us a very interesting and informing talk on the workings of the Southern Baptist Convention.

Last week I had the pleasure of being with Brother R. T. Wallace on his field at New Liberty, Kentucky. Brother Wallace, as previously mentioned, graduated from the Seminary in April. He has a very fine field at New Liberty and his people love him. I am afraid he is getting so much attached to Kentucky that he will get weaned off from his native State. He has one of the best pastor's homes I ever saw—a new $6,000 brick building. Not many of the large city pastorates can beat that for a pastorium. This home shows how much his people appreciate their pastors.

Now, I close, trusting that many of you will attend the convention and have a glorious time.

J. D. Franks.

New York Hall, Louisville, Ky.



# SUNDAY SCHOOL LESSON

TO BE STUDIED WITH OPEN BIBLE
By L. E. BARTON, D.D.

## JOSEPH AND BENJAMIN

Genesis 4:3

Motto Text: "He that loveth his brother abideth in the light."—I Jno. 2:10.

"By reason of mine affliction I cried unto thee," said Jonah. It was by reason of affliction, also, that Jacob finally consented for Benjamin to go to Egypt. After a few months they consumed the supplies brought on the first trip and now they look into one another's emaciated, starving faces, hungering from bread. "Go to Egypt for corn," urges Jacob. "We dare not go without Benjamin," is their argument. So, Jacob, because of the exegencies of the case, consented. We learn, therefore, that "affliction" is another way of spelling "affection" and that disappointments are "His appointments." Joseph was afflicted and suffered that he might save two nations alive. Stephen suffered martyrdom, but "they went everywhere preaching the word" as a result, and the Gospel was planted throughout Judea, in Cyprus, and at Antioch and, finally, in Asia Minor, Europe, the British Isles, and America. What matters the suffering if the truth triumph? John Bunyan was twelve years in the Bedford jail, but we have "Pilgrim's Progress" as the result. Paul wore chains in Rome, but those manacles set up a symphony in the prison epistles which will swell into greater harmonies through the ages, and blend with the angel song of victory that will some day herald the second advent of our glorious Lord. "Brethren, count it all joy when ye fall into divers temptations." (trials). Sin brought about this trial, but it was overruled, and the test means great joy to Jacob's lonely disappointed soul. Here, like everywhere else in his life, his faith asserts itself, and tides him across the crisis, and he sends Benjamin praying for God's deliverance.

### Contagious Piety.

The steward of Joseph's house knew the language of Zion. Whence did he learn it if not from Joseph? Like masters like servants. The religion of the parlor ought to find [illegible]ts way into the kitchen and that [illegible]f the "Bighouse" into the "quarters." In Aberdeen a few weeks [illegible]go when the church bell was calling people to a fifth Sunday meeting, an aged decrepit negro woman [illegible]as passing the building. Her [illegible]ame was so jubilant with emotion [illegible]at she fairly danced on the pavement and shouted, "If Jesus hadn't [illegible]me here and died that bell never [illegible]ould a-rung." When I talked with [illegible]r she said, "My old mistis, wife [illegible] Marse So and So, led me to de [illegible]avior in her kitchen fifty-six years [illegible]o. Never wuz any better Chris[illegible]n in dis worl' dan she been." [illegible]at is the kind of religion Joseph [illegible]d, a religion that his servants [illegible]anted. The steward said "Your [illegible]od, and the God of your fathers hath given you treasures in your sacks." He had learned to know Joseph's God.

### The First Commandment with Promise.

"Honor thy father and thy mother that thy days may be long upon the land." This Joseph did. He was filled with the most anxious concern about his father. "Disobedience to parents" is one of the fearful sins which Paul enumerates as significant of falling away times. There needs to be a righting up all along this direction and the bringing in of a more Scriptural order, and government in the home.

### His Affection for Benjamin.

"And he lifted up his eyes and saw Benjamin his brother, his mother's son * * * and he entered into his chamber and wept there." Joseph remembered that dark day when Rachel, their mother, died at the birth of Benjamin. He recalled his father's grief at the death of the only woman he ever loved, the care that Benjamin had been in the home, the long separation which had sundered them through the years, and God's kindly dealings withal. No wonder such a noble heart almost broke with grateful joy when he looked on his own mother's son. Ah, how the big brother does help or harm the younger one.

Next to "dad" the older brother is the younger one's hero. Older brothers have a matchless opportunity and privilege to lead the younger ones in the right way. Doubly weighty will be their responsibility if they lead the younger one astray. If they will stop to remember that they are sprung from the same loins and formed in the same womb—to **realize that they are of one blood**—surely they will magnify the bond between them and love will be justified of her children.

**Better and safer than calomel—Swamp Chill and Fever Cure. Instant relief. At druggists.**

The enormous debt on the Foreign Mission Board should make every Baptist stop and think. The good Book says, "owe no man anything, but to love one another." Let us check over rapid pace till the giving forces catch up.

## HE REDUCED 57 POUNDS

### New Method of Flesh Reduction Proves Astonishingly Successful.

Johnstown, Pa., Special: Investigation has fully established that Hon. H. T. Stetler, of this city, has reduced his weight fifty-seven pounds in an incredibly short time by wearing a simple, invisible device, weighing less than an ounce. This, when worn as directed, acts as an infallible flesh reducer, dispensing entirely with dieting, medicines, and exercises. Many prominent men and women have adopted this easy means of reducing superfluous lesh, and it is stated that the inventor, Prof. G. X. Burns, of No. 17 West Thirty-eighth street, New York, is sending these outfits on free trial to all who write him.

## A SISTER STATE IN DISTRESS.

My mother had an old song book, one of whose songs bore the name, "The Old Ship of Zion." "Ship of Zion"—the symbol is a good one. But our Zion is not a single ship—it is a whole fleet. It seems to this writer that the figure may be pressed, somewhat, and that the Baptist cause in each state may be regarded a member of such fleet. This article is written for the purpose of giving a signal of distress from one of the ships.

The Baptist State Convention of Oklahoma owns a valuable college plant in the city of Blackwell. The property consists of two large brick buildings and a campus of sixteen acres of ground within the corporate limits of the town. The property is easily worth a hundred thousand dollars. Officers of the three banks here have recently signed statements to the effect that, upon a conservative estimate the property is worth at least $100,000.00. This is the only property owned by our State Convention that is being used for school purposes.

The college is in great peril. It is in debt in the sum of nearly $40,000. Judgments against the institution have been obtained and the whole property will soon be advertised for sale, and the matter closed up in July; then every penny's worth of college property owned by the Baptists of Oklahoma will be snatched from Baptist hands. Then the college for which our people have been praying and sacrificing from a time antedating the beginning of statehood, will pass into alien hands. And the wreck of denominational education, so far as the Baptists are concerned, will be complete.

Brethren of the Baptist faith everywhere, our ship is sinking in mid ocean. Will our signal of distress reach the other ships bearing the Baptist flag?

A. E. Baten, President.

Blackwell, Okla.

**Hood's Sarsaparilla**

**Cures all humors, catarrh and rheumatism, relieves that tired feeling, restores the appetite, cures paleness, nervousness, builds up the whole system.**

Get it today in usual liquid form or chocolated tablets called **Sarsatabs.**

## MRS. SARAH BLAILOCK.

On the morning of February 13, 1913 God sent His angel and bore away to a better home the sweet spirit of Mrs. Sarah Blailock.

In the death of this dear woman we say as did Paul "O death where is thy sting," then the words of the poet comes to us as a soothing hand,

There is no death!
An angel form walks o'er the earth
with silent tread,
He bears our best loved ones away,
And then we call them dead.
There is no death!

These loved ones fall and pass
away,
They only wait for the coming of
the May."

Aunt Sarah in early life gave her heart to God and united with the Baptist church. She lived the consecrated life of a devoted Christian. She was 69 years of age, Dec. 25, 1912. She left one daughter, three sons, several grandchildren and a host of other relatives and friends to mourn their loss.

She realized she must pass to that glorious home above and said "The Lord's will be done, where there'll be no sorrow or death." To the grieved ones comes these words of comfort, "Let not your heart be troubled, believe in God, believe also in me. I go to prepare a place for you. I will come again and will receive you unto myself."

Her Niece.

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Limp Cloth (not paper), $18 per hundred, on account. $2.50 per dozen., postage 52c. Single copy, 25c postpaid. Cash with order, $15.00 per hundred.

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**THE BAPTIST RECORD**

JACKSON, MISS.

# Woman's Missionary Union

T. J. BAILEY, Editor, ........ Jackson, Miss.
Direct all communications for this department to Mrs. T. J. Bailey
J. P. HARRINGTON Corinth Sunbeam and Royal Embassador Leader for Miss.
MARION BANKSTON, Winona ........ Y. W. A. Leader
MARIAH JOHNSON, Hattiesburg ........ College Correspondent

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All Societies of the State should send quarterly reports to Miss Margaret Lackey, but all money should be sent to A. V. Rowe, Jackson.


"But we have this treasure in earthen vessels, that the exceeding greatness of power may be of God, and not from ourselves.—11. Cor. 4:7.

### NOTICE.

Societies will please send the amount for the "Literature Fund" (ten cents per member per annum) to the office Secretary, Mrs. Rhoda Enochs, Jackson, Mississippi. Please remit by money order or by bank exchange. Do not send personal checks.

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The subject for prayer this issue is the Southern Baptist Convention and Woman's Missionary Union in annual session at St. Louis. We hope our sisters all over the State will unite in praying for these two great bodies, that God's Holy Spirit may guide and direct them in all they do.

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Don't dope with calomel. Swamp Chill and Fever Cure is better. At your druggist

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### QUARTERLY REPORT OF CENTRAL COMMITTEE.

**Training School Enlargement.**

Central Asso.—Clinton $6.90; total, $6.90. Coldwater Asso.—Hernando $5.00; total, $5.00. Gulf Coast Asso.—Gulfport $3.00; total, $3.00. Yalobusha Asso.—Coffeeville $2.50; total, $2.50. Tippah Asso.—Lowrey Memorial $5.00; total, $5.00. Strong River Asso.—Magee $11.90; total, $11.90. Stoc-[illegible] Valley School—Water Valley $[illegible]; total, $8.60. Oxford Asso.—First Baptist $4.00, Mt. School Mis. Baptist $28.50; total, $32.50. Sunflower Asso.—Mattson $2.50. Lawrence County Asso.—Monticello $1. Lauderdale Asso.—South Side $5. Lebanon Asso.—Ellisville $15, First Baptist $5; total $20.00. Grand total, $104.90.

**Orphanage.**

Aberdeen Asso.—Verona $6.50. Bogue Chitto Asso.—Magnolia $66, East McComb $46.85, Summit $93.-15; total, $206.00. Columbus Asso.—Columbus 1st $22.75. Chickasaw Asso.—Philadelphia $18.46. Central Asso.—Yazoo City $3.45, [illegible] $100.35, Anding $5.00; total, $[illegible]8.80. Coldwater Asso.—Coldwater $89.16. Copiah Asso.—Georgetown $77, Gallman $15.35, Crystal Springs $20.25, County Line $[illegible].25; total, $143.35. Deer Creek Asso.—Leland $155, Belzoni $84.20, Cleveland $46.65; total, $285.85. [illegible] Asso.—Unity $8.20. Union Asso.—Port Gibson $7.50, Hermanville $60.35; total, $67.85. Hopewell Asso.—Forest $19.00. Hobolochitto Asso.—Poplarville $59.50. Yazoo Asso.—Winona $83.30. Yalobusha Asso.—Grenada $30. Pearl River Asso.—Columbia $5. Kosciusko Asso.—Kosciusko $71.70. Tippah Asso.—Lowrey Memorial $68. Tishomingo Asso.—Corinth $66, Baldwyn $3, Rienzi $51.20; total, $120.20. Rankin County Asso. Pelahatchie $5. Oxford Asso.—Water Valley $22.45. Strong River Asso.—Pleasant Hill $20. Sunflower Asso.—Mattson $25. Lincoln County Asso.—Little Bahala $21.87, Heuck's Retreat $32, New Prospect $20.00; total, $73.87. Lawrence County Asso.—Monticello $46.05. Lebanon Asso.—Fairfield $1.20, Ellisville $58.90, Kingston $8, Sumrall $97.40, Providence $7.20; total, $182.70. Grand total, $1,788.62.

**Hospital.**

Central Asso.—Flora $6, Anding $2.50; total, $8.50. Coldwater Asso.—Hernando $3, Coldwater $5; total, $8.00. Carey Asso.—Natchez $5. Copiah Asso.—Georgetown $8, Hazlehurst $30; total, $38. Deer Creek Asso.—Belzoni $6.10, Hollandale $5; total, $11.10. Gulf Coast Asso.—McHenry $5. Zion Asso.—Eupora $2.10. Union Asso.—Port Gibson $2. Miss. Asso.—Centerville $5. Yalobusha Asso.—New Hope $2, Grenada $53.38; total, $55.38. Pearl Leaf Asso.—Mt. Olive $10. Kosciusko Asso.—Friendship $6. Rankin County Asso.—Pelahatchie $5. Oxford Asso.—Batesville Tri-State $15. Strong River Asso.—Magee $10, Pleasant Hill $2; total, $12.00. Sunflower Asso.—Mattson $5. Lincoln Co. Asso.—Heuck's Retreat $5. Lawrence Co. Asso.—Monticello $8.20. Lebanon Co. Asso.—Immanuel $5, Ellisville $10, 1st Baptist $33.75, Purvis $3.50; total, $51.90. Grand total, $258.80.

**Home Missions.**

Anding $6.10, Jackson 1st $109.26, Yazoo City $3.90, Antioch $7.25; Canton $54.50, Jackson 2nd $42.65, Clinton $32.75, Terry $15.00, Bethesda $15; total, $285.81. Coldwater Asso.—Hernando $41.80, Mt. Zion $1, Rienzi $1; total, $43.80. Carey Asso.—Natchez $13. Copiah Asso.—County Line $5, Hazlehurst $10; total $15.00. Deer Creek Asso.—Anguilla $5, Leland $20, Cleveland $5, Hollandale $10.15, Shaw $4.45; total, $44.60. Gulf Coast Asso.—Moss Point $16. West Judson Asso.—Tupelo $30. Union Asso.—Hermanville $12.50. Aberdeen Asso.—Verona $11.25, Wallerville $8, Pontotoc $86.45, Nettleton $14.30; total, $120.00. Bogue Chitto Asso.—Summit $28.50, East McComb $3.30, Magnolia $5; total, $36.80. Columbus Asso.—Bethesda $4, Caledonia $6, Sharon $4, West Point $61.80; total, $75.80. Chickasahay Asso.—Shubuta $25. Chester Asso.—Ackerman $20. Hopewell Asso.—Morton $10, Lake $16.05; total, $26.05. Hobolochitto Asso.—Poplarville $20. Monroe County Asso.—Center Hill $10.00, Aberdeen $15; total, $25.00. Mississippi Asso.—Centerville $20, Libert $10, Berwick $2.30, Galilee $15; total, $47.30. Yazoo Asso.—Winona $10.17, Durant $20; total $30.17. Yalobusha Asso.—Coffeeville $15, New Hope $2.70; total, $17.70. Oxford Asso.—1st Baptist $51.25. Strong River Asso.—Pleasant Hill $4. Sunflower Asso.—Belen $4, Mattson $5, Lyon $11; total, $20. Louisville Asso.—Louisville $11. Lincoln County Asso.—Brookhaven $32. Leaf River Asso.—Leakesville $8.50. Pearl River Asso.—Columbia $11. Pearl Leaf Asso.—Collins $25.50. Trinity Asso.—Mantee $4. Tippah Asso.—Lowrey Memorial $41.62, Ripley $13.75. Total, $55.37. Tishomingo Asso.—Tate St. $11.25. Rankin County Asso.—Florence $12.50. Lawrence County Asso.—Monticello $9.50. Lauderdale County Asso.—8th Ave. $4.25. Lebanon Asso.—Fairfield $4.50, Big Level 91c, Hattiesburg Im. $20, Hattiesburg 1st $169.94, Wiggins $15. Grand total, $2,051.61.

**Home Uses.**

Union Asso.—Hermanville $33.74. Hopewell Asso.—Morton $45, Forest $24, Forkville $2.10; total, $71.10. Hobolochitto Asso.—$93.84, Poplarville $93.84, Carrierre $46.15; total, $233.83. Mississippi Asso.—Galilee $5.30, Liberty $33.65, Centerville $3; total, $41.95. Yazoo Asso.—Winona $118.50, Lexington $76.59, Durant $9; total, $204.09. Yalobusha Asso.—Coffeeville $10.20, Courtland $7.50; total, $17.70. Central Asso.—Anding $21.40, Yazoo City $20, Jackson 1st $7.50, Jackson 2nd $11.50, Jackson 1st $14.50; total, $74.90. Coldwater Asso.—Rienzi $9.50, Senatobia $10; total, $19.50. Carey Asso.—Morgan's Fork $3, Natchez $161.50; total, $164.50. Copiah Asso.—County Line $1, Georgetown $115.38, Hazlehurst $209; total, $325.38. Deer Creek Asso.—Cleveland $73.60, Belzoni $46, Anguilla $1, Shaw $6.25 Leland $400.88; total, $527.73. Gulf Coast Asso.—Moss Point $75, McHenry $6.60; total, $81.60. West Judson Asso.—Sherman $65, Tupelo $22.60; total, $87.60. Zion Asso.—Fellowship $1.70, Unity $6.75; total, $8.45. Aberdeen Asso.—Pontotoc $320.65, Verona $6, Nettleton $10; total, $336.65. Bogue Chitto Asso.—Summit $16, Magnolia $80.45, Tylertown $65, Summit $5; total, $166.45. Columbus Asso.—West Point $39.89. Chickasahay Asso.—Salem $14.13, Clara $19.00, Shubuta $46.05, DeSoto $12.75, Quitman $61.95; total, $153.88. Chickasaw Asso.—Philadelphia $14.30. Chester Asso.—Ackerman $36. Oxford Asso.—1st Baptist $4.55, Courtland $7.50; total, $12.05. Strong River Asso.—Magee $40.40, Pleasant Hill $7.75; total, $48.15. Sunflower Asso.—Mattson $3. Lincoln Co. Asso.—Little Bahala $3, Heuck's Retreat $13, New Prospect $10, Brookhaven $140.35. Leaf River Asso.—Leakesville $25. Pearl River Asso.—Columbia $43.50. Pearl Leaf Asso.—Mt. Olive $3.85, Collins $18; total, $21.85. Kosciusko Asso. — Kosciusko $70.40, Long Creek $9; total $79.40. Tippah Asso.—Lowrey Memorial $3, Ripley $1.40; total, $4.40. Tishomingo Asso.—Corinth $165.50, Tate St. $37.46, Rienzi $14.25; total, $217.21. Rankin County Asso.—Pelahatchie $27.30. Lawrence Asso.—Monticello $29, Calvary $31.95; total, $59.95. Lauderdale County Asso.—Highland $22.50, 8th Ave. $9, South Side $85.55; total, $117.05. Lebanon Asso.—Fairfield $1.85, Ellisville $29.45, Big Level $15, Immanuel $56.95, Ellisville $10.50, First Hattiesburg $6.15, Kingston $29.95, Sumrall $141.84, Lumberton $5, Wiggins $36.52, Columbia St. $33.07; total, $720.42. General Asso. $655.97. Grand total, $4,687.64.

**Boxes.**

Bogue Chitto Asso.—Tylertown $44.05, E. McComb $2; total, $46.05. Central Asso.—Jackson 2nd $20, Jackson 1st $38, Clinton $10; total, $68. Copiah Asso.—Georgetown $5.70, County Line $13.65; total, $19.35. Ministerial students $32, Oxford Asso. 1st church. Total, $165.40.

**Old Ministers' Relief.**

Hopewell Asso.—Forest $10. Miss. Asso.—Centerville $5.50. Yazoo Asso.—Winona $7.75. Kosciusko Asso.—Kosciusko $5. Lincoln Co. Asso.—Little Bahala $4. Lauderdale Co. Asso.—Highland $3. Lebanon Asso.—Ellisville $21.35. First Baptist $32.60, Lumberton $5; total, $41.15. Grand total, $73.40.

(Concluded in Next Issue)

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### DOES YOUR HOME ATTRACT OR REPEL?

Have you ever stopped to ask yourself this important question? Do the members of your family, old and young alike, enjoy their home life, or do they look elsewhere for pleasure? Is your home a real home in the true sense of the word, or is it merely a house—a place to eat and sleep?

Remember that your home is what you make it. If you wish it to attract, you must put the attractions in it. And that is just where The Baptist Record Piano Club comes to the assistance of the home-maker. If you wish to make home most attractive to father and the boys, by all means join the Club and select the Ludden & Bates Self-player piano, the greatest entertainer of the age. It will prove a source of never-ending pleasure and entertainment not only for the men folks, who could not perform on on ordinary piano, but also to mother and the daughters, who have studied music and who will play it as they would any other high-grade piano.

A good mother and a Ludden & Bates Self-player piano will make any home attractive. You will have to supply the mother, but the Club will make it easy for you to obtain the Self-player. Write for a copy of the Club's beautifully illustrated catalogue of pianos and self-player pianos, giving full particulars. Address the managers, Ludden & Bates, The Baptist Record Piano Club Dept., Atlanta, Ga.

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For Headache, Indigestion, Constipation, Billiousness. Best and cheapest. Tin box to last about one month, 15 cents. Money back if not satisfactory.

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**June the Eighth**

¶ To assist in making the day joyous the Society prepares a Children's Day service, which is given free to any school if the offering taken on Children's Day is turned over to the Society for its missionary work.

**TO SEND OUT**

*Colporters* to carry the gospel into the homes.
*Colportage Wagons* to go into isolated districts.
*Directors of Sunday-School and Young People's Work* to organize new Sunday-schools, and aid in Teacher-training and Young People's Work.
*Chapel Cars* to go into destitute towns, and do special work among railroad men.
*Bible Work*—Scattering the word freely by free gifts.

The program is an excellent one, entitled "Temple Hosannas." The music is bright and inspiring; the recitations are adapted to all classes.

*Will you help and do your share in carrying forward this important work?*

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when the sitting hens are kept free from lice and mites. Hens that are in constant torment cannot tend to business and bring off big broods.

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used on the hens and in the nests will keep them free from lice. It pays!

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Great Recent Improvements.
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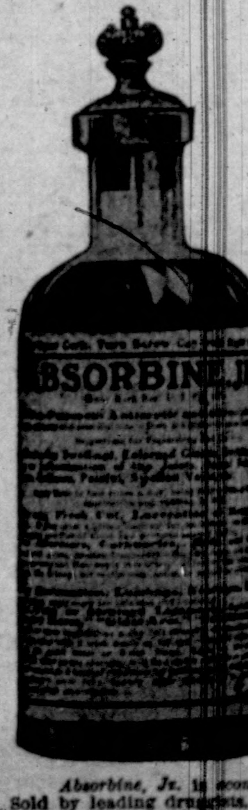

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## Economical

For use in the Home. For use by the Physician. For use by the Dentist.

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*Physicians can prescribe Absorbine, Jr. with confidence for Varicose Veins and Ulcers, Boils, Suppurating Wounds, Eruptive Skin Troubles, Eczema, etc.,* because when applied to an open sore or wound, it not only makes it aseptically clean, but destroys the germs, and by gently stimulating capillary circulation, causes a healthy healing, without danger of infection or excessive granulation.

*Dentists will find it efficient in treating Pyorrhea, Spongy Gums, Abscesses, Sinuses and all ulcerative conditions affecting the mouth and gums, and relieving pain after teeth extraction.* These three qualities commend it to the Dental Surgeon: it is a true germicide (25% aqueous solution of Absorbine, Jr. destroys Streptococcus Pyogenes); it is non-toxic; it is non-destructive of tissue. A ten per cent. aqueous solution makes an efficient, safe mouth wash or gargle.

*Absorbine, Jr.* is *economical*, as a few drops at a time are all that is needed. Sold by leading druggists. $1.00 for 4 oz. $2.00 for 12 oz. For 10 cents liberal trial bottle will be sent by the manufacturer, W. F. YOUNG, P. D. F., 475 Temple Street, Springfield, Mass., who will also send regular size bottle, all charges paid and safe delivery guaranteed upon receipt of price.

*Write for Free Descriptive Booklet.*

## THE NAME EMMANUEL.

Sermon Preached by Pastor Geo. W. Truett.
(Reported for The Western Evangel)

(Continued from Last Week)

The crowning, everlasting demonstration of God's love for man is that He became incarnate, and died in the place of man. Not only so. The incarnation is the very thing that is likely when we know about the nature of God and the nature of man. Why? Because of the universal thirst in human hearts for God. Augustine, that great preacher of old, was right, when he said: "Man was made for God, and can never find rest till he rests on the heart of God." That Frenchman Sabatier was likewise right when he said, "Man is incurably religious." Why, all the idolatry in all the heathen nations is but the sad, heartbreaking groping of a lost world after God. That is what it is. Man is made in the image of God, and though fallen and marred and maimed and broken by sin, yet there is a something in him which cries out for God. That instinct equals to an argument. That desire amounts to a demonstration. Would God make an ear and then not have sound to break in on that ear? Would God make an eye and then not have light to break in on such eye? Would God make a bird with wings, and then not let it have the air in which to fly? Would God make the fish with their fins, and yet not put the water there for them to swim in? The very longing of the race after the Eternal is one of the crowning proofs of immortality. Oh, how bestial, how gruesome, how animalish, how petrified is man's state of mind and heart when he looks into the grave and turns from it saying, "That is all, and this party will be heard of nevermore, forever." That universal longing in men's hearts argues surely that God would somehow get to these men and let them see Him, and touch Him, and understand Him, and know what to do with Him. Therefore, the likeliest thing in the world is the incarnation.

Before Jesus came the nations had utterly inadequate conceptions of God. How little they knew about Him, truly and worthily. Today those benighted nations have utterly inadequate conceptions of God. They are groping like a blind man for the wall, trying to find God. Jesus is the world's infinite necessity, that men may see God, and know God, and understand God. Plato knew long ago what is in men's hearts when he said, "We look for a God, or a God-inspired man, who will take the darkness before our eyes, and show us the day of life and duty." Plato said that, and then those Greeks came, as you remember, as told here in John's gospel, one day, saying, "Sirs, we would see Jesus." The age long cry of the human race is for the revelation of a personal God, Who can speak rest, and give peace to a condemned spirit and an accusing conscience. The very thing you would expect is the incarnation.

But, secondly, since God has come in human flesh, what follows? Two or three things, right briefly. Since God has come in human flesh, then God may be known. God may be known. He cannot be known otherwise. What would you know about the character of God just looking at the stars? What would you know about the character of God, looking at the great mountains, or at the wallowing, mysterious sea? But, now, O Eternal God, we know, since Jesus came. Show us the Father? Why, He has. "I, O Phillip, am the Father, brought down to you. When you see me healing the sick, and comforting the sorrowing, and raising the dead, and forgiving the sinful, that is God, brought to you, so you can see God.

Now, we may know God. You cannot know the character of a man except through personality. Personality is inevitably necessary to teach character. I cannot know the kind of a man he was who made my watch. He was clever, I know. I do not know whether he was good or not. I do not know what sort of a spirit he had. I do not know whether he was kind and reverent. I cannot know a thing about that. I cannot know the great heart of the great God except through personality—personality, not things. Personality is necessary to teach character. Therefore, Christ came. God was manifest in the flesh in Christ. Oh, blessed mystery, the most blessed thing of this world.

What else follows? What is the meaning of His coming? Why, it is in this context: "Thou shalt call His name Jesus; for He shall save His people from their sins." That is what He came for. Oh, how we rejoice that Jesus is the teacher. Himself a son, and all these little twinkling candles, the wisest philosophers of the race, twinkling around Him. There He is, the sun, the teacher. Yonder He is, the world's incomparable philosopher. Never dropped from his lips one remark that does not have in it the essence of profoundest and infinite wisdom. Oh, yonder He is, the one example. One man has walked the world without spot or blemish or sin—ONE! Yonder He is, the perfect example. One man has been absolutely without fault. and without sin.

Ah, but that is not enough! I would be dismayed if that were all. I would be undone if that were all. I could never be the Unitarian. I could never take the Jewish conception of Jesus, of religion, never at all. The one tragedy of this world for me is that I have sinned,


Mamma Says "It's Safe for Children"
CONTAINS NO OPIATES

FOLEY'S HONEY and TAR
For Coughs and Colds


and I am a sinner, and that yoke is upon me, and that blight is upon me, and that vice is in me, and that tragedy enslaves me. How may I get deliverance from sin? Is there somebody to break the shackles, somebody to stop that accusing conscience, somebody to still the storm that rages madly in my soul? Jesus! "He shall save His people from their sins." "From their sins!" Oh, how much that explains. You cannot get rid of sin by taking up your pencil and writing a sentence. It is worse than that. Sin must be paid for. Sin must be borne. Sin must be met. "Without shedding of blood there is no remission of sin."

I think I know one of the great reasons why some modern fads get rid of sin. It is not pleasant. Oh, it is the nightmare of the world. I have told you before of preaching in a mission in Brooklyn two or three years ago, on this beautiful text, "Thou shalt call His name Jesus; for He shall save His people from their sins," and I saw the men afterwards in the large room behind the pulpit for private conference after the services were through, and there followed me back a handsomely dressed man of middle years, who broke in on me with the remark, "I did not like your sermon at all tonight." I said, modestly, "Well, I regret that. I was trying to help the men." "Oh," he said, "I liked the last part of it but not the first part at all. You do not need the first part, for the first part is not necessary. You do not need any Savior, if you are not a sinner to be saved from sin. The first part is an utter superfluity, utterly unnecessary, if you are not a sinner." In a moment I saw through his whole theory, an offense to common sense. Then the man went out, and the pastor came in and said, "Did he tel' you who he is?" I said, "No, he only told me what he is." The pastor said, "Yes, but he ought to have told you who he is. He is a great banker, who robbed our people of their money and has just served his sentence in Sing Sing and came home a few days ago." But he had not sinned. (?)

Oh, my friends, a thing that can blind the judgment and dull the understanding and stupefy the conscience, and annihilate the moral nature like that- Oh, my soul, come not into its devilish secret! It is of the pit, from the depths below.

Jesus is the world's necessity as a Savior from sin. There is no other way but through that atoning, vicarious sacrifice which He made for sin.

Now, what else? Oh, blessed be God, since Jesus thus came, and was Himself the Way, the Truth and the Life, and is Himself the Mediator between God and man. Then nobody must get between Jesus and the lost sinner. The priest is an impertinence. All priests in the world and the pope thrown in must not get between my soul and my Savior. Stand back, gentlemen! I do not need you nor your flummery. I have a great high priest—Jesus. God come in the flesh, the one Mediator between God and man. Jesus! Here is my hope. Priestly intervention between a soul and God is an absolute impertinence the worl dover, and the world, through the centuries and through the nations has ridden with a black pall over it, because of priestly interference where these gentlemen had no such rights. Jesus is the great high priest, unto whom a sinner can come, and through whom a sinner is to have absolution and forgiveness and life, and all the flummery of the priests, and all the talk of the creeds, and all the talk of the sacriments are powerless to save a soul. Christ must save, and Christ alone. Since He came among men, I will pass these gentlemen by and go to Him, the Way, the Truth, and the Life.

And then there is another word. Oh, since God came in human flesh, He is my brother now, my guide, my


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friend, my physician, my righteousness, my advocate, my ever present helper, in every time of need, living, dying, and in the world to come, even forevermore.

In one of the letters I had written me, said: "Do you have any idea you will see God in the next world?" Indeed, I do, dear friend. Indeed, I do. In the same letter the party wrote: "Do you believe in a literal resurrection?" Indeed I do, without hesitation, without wavering, I can say with Job, "I know that my Redeemer liveth, and that He shall stand at the latter day upon the earth, and in my flesh I shall see God." This flesh sown in weakness, will be raised in power. This body, sown a natural body, shall be raised a spiritual body. This body, destroyed by the worms of earth, shall by divine power be brought the same body as to identity, into the world to come, glorified like unto the glorious body of Jesus. "Father," said Jesus, "I will that they also, whom Thou hast given Me, may behold My glory and may be with Me where I am." That is where we will be. We shall see Him Whom they pierced on Golgotha's hill. He will always be Jesus, the Lamb slain from the foundation of the world for lost sinners. We shall see Him. Heaven will have in it folks, not impalpable, intangible, unseeable spirits. Heaven will have in it persons—my mother and your mother, and your baby, and your father, and the rest whom you have loved and lost a while, but who went to sleep in those arms divine. You will see them, and in the midst will sit Jesus, who was once God in human flesh, and Whom you will see for yourself, and be with forevermore.

Oh, isn't it glorious? I would not go twice and hear a man that would preach any other gospel. I would not go back the second time. Do I believe in the virgin birth? I do, without wavering, that Jesus was begotten by the Holy Ghost? Do I believe in the deity of Christ? Why I believe that more than I believe anything else in the world. Do I believe that He rose from the dead literally? Indeed I do, and that I shall some day rise, the very same body as to identity—not as to essence, but as to identity—that that same body shall come back from the grave. I believe it without wavering and that yonder ransomed and disenthralled, with Christ, in the midst of His people, I shall be with them through eternity, persons, in the presence of that infinite and glorious person. Oh, the blessedness of it, and the wonder of it! If we take that view of Jesus everything will change. Are you lonely? He is the friend that knows how to sympathize with you, for the foxes had holes and the birds of the air had nests, but He did not have where to lay His head. Are you tempted? He was tempted in all points as men are tempted. Not one temptation failed to shoot its fiery dart into His blessed heart. Has somebody disappointed you, betrayed you? One betrayed Him, who had journeyed with Him three years, lifted up his hand against Him, and treacherously went out and sold Him for thirty pieces of silver. Have you had your heart broken? So was His, oh, so many times, and often by those nearest to Him, who could not understand Him. Is the load heavy for you? So was the load He carried. Is the night sometimes lonely and long? Watch Him in the night and see how He talked with His Father. Then, when He came down to the last of the earthly way, watch Him die, "Father, into Thy hands I commend my spirit." Watch Him after death, and watch Him throughout eternity, and watch Him forevermore. Oh, He is the one only but all sufficient helper for every conceivable experience in life, in death, and in the world to come.

Realize Him, dear friends. Realize Jesus. Visualize Him before your soul. Localize Him in your understanding. Think of putting your head down on His heart like John did, and thus take to your heart the blessedness of the personality of Jesus, a great, infinite, almighty, all-loving person, putting forth His help for a little, created, finite, sinful, ignorant, limited, dependent person. That is our hope. That is our way. That is our life. God give us to lean on Jesus today.

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Swamp Chill and Fever Cure takes the place of calomel. At druggists.

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General Evangelist Weston Bruner, with his singer, have recently held a great meeting at Lake City, Fla. There were 114 additions. Lake City is the seat of Columbia College, and President Montague and his faculty co-operated in the meeting.

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T. B. Doxey, Merchant Tailor and Steam Cleaning and Dye Works, earnestly solicits your business. 228 West Capitol St., Jackson, Miss.


1853 Sixtieth Session 1913

HILLMAN COLLEGE For Young Ladies
CLINTON, MISSISSIPPI

Books opened May first for engagements for next session. On that day deposits were received for twenty-six girls. There has never been such a demand for places here before, and we believe it indicates that parents and students are better pleased with the workings of the institution than ever before. A patron wrote us a few days ago: "The personal attention given each student is more desirable than I have ever seen in any other school and the faculty is exceptionally well qualified to advance a girl in their separate departments."


The Biblical Recorder presents on the first page a splendid view of the nine Leavell brothers and gives a short biography of them. We know of no other family like them.

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### A GREAT COLLEGE FOR WOMEN.

The question asked by every thoughtful parent, "Where is the best place for my daughter," finds a perfect answer in South Carolina's time honored institution, Greenville Female College, at Greenville. To the credit of Greenville Female College lies more than a half century of spotless record and brilliant achievement.

Today it stands in the forefront of Southern colleges in both equipment, standard of courses, work accomplished and wholesome influences—a synonym for all that pertains to thorough learning and broad culture.

It is admirably situated in sight of the Blue Ridge Mountains with an elevation of 1,000 feet above sea level, and has a health record unsurpasse danywhere.

Last year its enrollment numbered 477. This session there will be at least 500 students, and they will come from practically every state in the South.

The city of Greenville itself, with a history as an educational center of almost a century's duration offers unusual advantages for deep culture. Its citizens are progressive and have high moral and educational ideals, while the town is frequently visited by lecturers, musicians and artists of repute.

President David M. Ramsay, D. D., cordially invites young women and their parents to write for copy of the school's catalog and 1913-14 announcement. Address him care of Greenville Female College, Greenville, S. C.

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Pastor J. C. Gillespie, of Charlotte, N. C., is being aided in a gracious meeting by Evangelist P. G. Elsom. Sixty had joined the church when last heard from. The revival spirit was great.

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**To Relieve the Pain of a Burn Instantly** and take out all Inflammation in One Day, apply the wonderful, old reliable DR. PORTER'S ANTISEPTIC HEALING OIL. It Relieves Pain and Heals at the same time. 25c, 50c, $1.00.

The church at Abbeville, S. C., last Sunday increased the pastor's salary $600 per year. He was either getting a very small salary before or is getting a good one now!

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GET RELIEF FROM BODILY DISCOMFORTS.

For profuse and offensive perspiration, irritation of the skin, swelling and burning of the feet, apply Tyree's Antiseptic Powder, full strength or diluted with water. Beneficial results are immediate while continued use soon removes the cause and affects a complete cure. Invaluable as a douche, enema or spray for cleansing and disinfecting purposes. Get a 25c box from any drug store (or by mail) and if not pleased with its action, return the empty box and get your money back. J. S. Tyree, Chemist, Washington, D. C. Mr. Tyree will mail a liberal sample of his powder with full directions, free, to anyone who writes mentioning this paper.


The department of evangelism will report to the convention at St. Louis 8,649 baptisms for the conventional year. The evangelists held 447 meetings. The blessings of God rested on their labors everywhere they went.


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Enrolment present Session 167.

For new Catalogue and post card views of College, address J. L. JOHNSON, JR., President Hattiesburg, Miss.

# NEWS IN THE CIRCLE
## MARTIN BALL

North Carolina lacked only $32 of reaching the apportionment of $0,0[illegible] for Foreign Missions. So near and yet so far!

Rev. W. P. Pearce, of Charleston, Mo., has accepted a call to Appleton, Wisconsin, and will begin work June 1. The Charleston church is a fine field to labor in.

Rev. C. N. James has resigned the work at Searcy, Ark., to accept the pastorate at Lineville, Ala. He goes to the new field from the convention at St. Louis.

Pastor J. C. Schultz reports a fine day at Philip last Sunday. Good congregations and good interest. This is a Delta field, but the members of the church are not giving up on account of the flood.

Dr. I. N. Penick, of the Baptist Builder, and pastor of the church at Martin, Tenn., recently gave in matrimony his daughter, Miss Mattie, to Mr. J. M. Garner. Dr. Penick performed the ceremony.

The church at Quincy, La., has recently enjoyed a great refreshing. Pastor R. L. Miers was aided by Rev. A. F. Durham. There were 66 additions; more than 40 baptized. The church much revived.

Pastor B. M. Shacklette, of Bloomfield, Mo., is happy over the reception of 94 members in a recent meeting. He says the converts ranged from 17 to 76 years old. The church is greatly strengthened.

The church at Winona has engaged Evangelist T. O. Reese of the Home Board and Gospel Singer Scholfield to assist in a meeting beginning June 22. We are looking forward with much prayerful interest to this occasion.

Rev. Jas. B. Leavell stopped at Winona a few hours between trains. He was returning from Indianola where he had buried a good brother. He says the church at Oxford is hungry for preaching and ready to co-operate in every way.

Pastor J. Wesley Dickens, of the Second church, Jackson, Tenn., is enjoying a meeting of interest and power in his church. He has for his assistant Missionary R. P. Mahon, of Mexico, who is at home on account of the war conditions.

Pastor A. T. Cinnamond, of Senatobia, has recently enjoyed a gracious revival with his church. He had to his help Rev. T. L. Holcomb, of Yazoo City. There were 14 additions. The work is prospering under his continuous labors.

Raleigh Wright and Dr. Weston Bruner, of the evangelistic department of the Home Board, have prepared a book for soul winners. The title is "The Fisherman, Tackle and Bait." We have not seen the book, but are sure it will be helpful.

There is on our desk an excellent tract written by Rev. Roy Chandler, pastor at Shubuta. It will prove very helpful to any one studying the subject of baptism. It is not an argument but a guide to earnest Christians anxious to do their Lord's will.

In the simultaneous meetings, Waco, Texas, Evangelist T. O. Reese and Singer J. P. Scholfield were with the Seventh and James street church. The meeting resulted in 76 additions. These brethren will be at Winona June 22nd for a meeting.

Pastor Austin Crouch recently closed a gracious meeting with his church at Murfreesboro, Tenn. He did all the preaching. There were [illegible]4 additions—most of them by baptism. Many of the students in Tennessee College were among the baptized.

Dr. Geo. W. Truett preached the dedication sermon of the new $28,000 church at Covington, Tenn., May 8. There was a debt of $14,000 on the building and in about thirty minutes $18,000 was raised. Pastor [illegible] Major was happy and much relieved.

The Home Field says: "Ordinarily, churches suffer more from brief pastorate than from extended ones. Many country churches are suffering from the frequent change of pastors." It might have been said that very many town churches suffer from the same cause.

The Gospel Mission fad is giving some of the churches in this section trouble. Some of them have been divided on the mission question. They have pulled out and organized for themselves. A Gospel Mission (?) preacher did it! Yet they say convention men are fighting them.

Walker Dunstan, treasurer of the Home Board for 20 years, has resigned and will retire. He has done capable and faithful work. His growing private business and the enlarging demand upon the time of the treasurer of the Home Board compelled this step. He will be greatly missed.

During the recent session of the Sociological Congress, Dr. E. M. Poteat, of Furman University, expressed the thought that no crowned ecclesiastical power need ever hope to rob us of the rights and liberties which we now enjoy. An effort was made to create some cheap sympathy for the Catholics from the remark, but it failed.

**Profitable Side Dressing**

The use of side dressing is increasing on **COTTON** and **CORN.** It pays to do it, if one uses the right goods.

Two applications of 200 lbs. each per acre are recommended by a well-known Southern investigator and experimenter. He suggests a 5-5-5 formula, or a mixture of equal parts of Acid Phosphate, **Kainit** and Nitrate of Soda.

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BY EVANGELIST T. T. MARTIN

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### SEVENTH INTERNATIONAL PURITY CONGRESS.

**Minneapolis, Minn., U. S. A., Nov. 7 to 12, 1913.**

This congress is called by and will be held under the direction of the World's Purity Federation, with the co-operation of government officials, various societies organized for the social uplift, and eminent reformers and philanthropists throughout North America and foreign lands. The six great international gatherings which have preceded this congress, held since 1900 under the auspices of the federation, have been leading factors in bringing about the present general agitation against the social evil, and in creating that high state of sentiment and intelligence on the problems resulting from public vice and contributory and allied evils which today makes the discussion of these questions possible and demands clean men and women and clean cities. The coming congress gives every promise of being far more successful than any of the gatherings which have preceded it.

**Place of Meeting.**

No better meeting place could have been chosen for this year's congress. Minneapolis is known the world over as one of the most beautiful and enterprising of cities, and its hospitality as a "convention city" is famous. It is a principal railroad center, and posesses unsurpassed advantages in hotel and auditorium accommodations for entertaining large conventions. Our invitation to meet in Minneapolis comes from the civic and commercial association joined by Governor Eberhart, Mayor Nye, and leading religious, educational, social, civic and reform bodies, and we are assured that every possible local provision will be made for the highest success of the congress. In Minneapolis can be studied, too, at first hand, the most advanced methods of dealing with vice by cities.

**Program.**

A program of the highest merit will be carried out including addresses by eminent reformers and religious workers, discussions covering the various phases of our movement by recognized authorities, and possibly one or two debates touching points where there now appear to be honest differences of opinion. Ample opportunity will be given at morning sessions, and following addresses, for open discussion in which delegates may feel free to participate. Every moment will be full of real, practical worth to all who are endeavoring to promote true morality. The one aim of the congress will be to give needed information and impart helpful knowledge and to formulate safe and sane constructive methods and plans of work for the individual and organizations represented.

**Invitation.**

A most cordial invitation is heartily extended to religious, reform, civic, philanthropic societies, and to all organizations laboring for the social uplift and to promote purity and eradicate vice, to send official delegates to this congress. Governors of states and provinces, mayors of cities, police departments, and other departments of government are invited to send representatives. Individuals not connected with any organizations will be welcome. For further information address, World's Purity Federation, La Crosse Wis., U. S. A.

**Instant relief from all pains—Dixie Pain and Fever Powder, safe and sure. Druggists**

### MRS. C. C. PUGH.

It is hard to realize the sad fact that Mrs. Pugh is no more in this life. She was always lively, cheerful and bright, the very embodiment of happy life and she was ever ready with a kind and pleasant greeting for all with whom she came in contact. Being a lovely Christian character, she made friends wherever she went, and her friends were numbered by her acquaintance. She was possessed of a charming, pleasing manner, and she will always be remembered by those who met her as a noble Christian lady. Mrs. Pugh was a kind and loving wife, a fond and gentle mother, a good, true, friend. Her death is a distinct loss to the community, for she spread cheer and sunshine everywhere. Not only will she be missed by her immediate relatives, but all will miss her, especially the young people, for she was one of them and took a delight in doing her best to help them enjoy life.

"Oh, death, where is thy sting?
Oh, grave, where is thy victory?"

Truly, this death was swallowed up in victory.

Mrs. Pugh leaves, to mourn her passing, a husband, Rev. Pugh, four daughters—Mrs. Holmes and Mrs. Cole, who live in Mississippi; Miss Allison Pugh and little Miss Charlotte, an da son, Master Ormond, all of whom were with her at the time of her death, besides other relatives and hosts of friends.—Palmetto (Fla.) News.

### HOW TO HAVE FRUITS AND FLOWERS.

Are you having any trouble with your roses or other lawn flowers? If so, it may be due to the many diseases to which they are subjects and which can be cured if you knew how. Perhaps your fruit trees are not bearing as they should. Maybe you wish to place some improvements around your home and make it more attractive. If so, the J. Van Lindley Nursery Company, Box M, Pomono, N. C., is sending out free a book on such matters containing very valuable information. A post card will bring it. You can depend upon the advice given in this booklet for the above firm is one of the oldest in the South.


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**FOR MALARIA and as a general TONIC**

50¢ $1.00 — OLDEST BEST

If not sold by your druggist, will be sent by Parcels Post on receipt of price. Arthur Peter & Co., Louisville, Ky.


Dr. W. B. Crumpton has served notice that at the next meeting of the Alabama Convention he will retire as secretary of missions, having labored in that capacity for 25 years.

### ROSY AS A GIRL.

Summit, N. C.—In a letter received from this place, Mr. J. W. Church, the notary public, says: "My wife had been ailing for nearly twelve years, from female ailments, and at times, was unable to leave the house. She suffered agony with her side and back. We tried physicians for years without relief. After these treatments all failed, she took Cardui, and gained in weight at once. Now she is red and rosy as a school girl." Cardui as a tonic for women, has brought remarkable results. It relieves pain and misery and is the ideal tonic for young and old. Try it. At druggists.

The "round up" in Texas puts Texas Baptists at the head of the list of states for Home and Foreign Missions—$168,118. $71,222 for Home, and $86,896 for Foreign Missions; $17,881 more than was given last year. Virginia and Georgia will have to climb some more. That is princely giving.


**Will Relieve Nervous Depression and Low Spirits**
The Old Standard general strengthening tonic, GROVE'S TASTELESS chill TONIC, arouses the liver, drives out Malaria and builds up the system. A sure Appetizer and aid to digestion. 50c.


Rev. J. L. Low, of Ellisville, has been in an interesting meeting at Clarke Memorial College. There were several professions of faith. The Mississippi Baptist says he gave them the old time Gospel straight.

Dr. O. F. Gregory left Staunton, Va., and went Baltimore. The First church, Staunton, calls to its pastorate Rev. H. B. Cross, pastor of the Lee street church, Baltimore, to follow Dr. Gregory.

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## THE HOTEL BIBLE.

A small party of friends gathered about a cozy teatable, were discussing the propriety of the Bible Society placing copies of the Holy Scriptures in railroad cars, steamers, hotels and other places of public resort.

One or two of this party raised the objection to the practice that in such public places the Bible often received rude and careless treatment at the hands of irreverent and irreligious persons.

After all the rest had expressed an opinion, a woman, the sweet graces of whose Christian character gave her a wide-reaching influence in the village, related this touching incident of personal experience:

It seems that, two or three years after her conversion and union with the church, troubles came upon her and her family. Instead of bearing her trials with patience and submission, she lost faith in the goodness of God in His ever-watchful care, doubted the genuineness of her conversion, ceased to pray, to read her Bible, or to even think of seeking divine guidance.

While in this pitiable state, circumstances made it imperative for her to visit the city of New York on a very painful matter of business. She was of a retiring disposition, unused to traveling, and had never been in a large city.

While on her journey, in the cars, a slight act of courtesy led her to make the acquaintance of a gentleman and his wife, who took her under their protection, and after their arrival in the city went out of their way to leave her at the entrance of a respectable hotel.

She ascended the stairs oppressed with an almost overwhelming sense of loneliness mingled with the conciousness of an utter inability to perform the errand she had in hand. On being ushered into the capacious and elegantly-furnished parlors, she walked mechanically to the center-table, and opening the single book which lay on the marble top her eye fell upon these words: "I will never leave thee nor forsake thee."

An emotion of tenderness born of her old-time love of God and trust in His promises suddenly stole into her heart. Still bending over the precious book, the gathering tears beginning to dim her eyes, she read on: "Jesus Christ, the same yesterday, today and forever." The comfort which these passages of Scripture brought to her it was impossible to describe. The black clouds of unbelief and doubt sullenly, but quickly rolled away. The glorious sunlight of divine love and protection shone in upon her soul, and the bow of promise seemed to span the arch through which she looked toward the beneficent days that were near at hand. She was no longer alone; and this assurance came to her heart like a balm and a blessing. Her perturbed and distracted mind was at rest now; the bygone joy, peace and trust sat again upon the throne of her heart and held more potent, loving sway than ever. "Jesus Christ, the same yesterday, today and forever!" she kept saying to herself, over and over.

Quieted and perfectly self-poised now, she gave her orders with the assurance of an experienced traveler. She ate a hearty supper, went to her room, and in time to her bed, with as great a sense of security as if she had been in her own house. She slept peacefully and awoke at her usual time in the morning thoroughly refreshed.

Unexpected facilities for transacting her trying business opened up on all sides. She was uniformly treated with respect. Her questions were promptly answered. She was marvelously aided in her quest, and her mission proved successful.

Had it not been for that copy of the Bible found so opportunely in her pathway, she was sure she would have taken the next return train home, without being able to make an effort even toward the accomplishment of her mission. The Bible in the hotel was in the right place.—American Messenger.


## WORTH A TRIAL?

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## COMMENCEMENT PROGRAM OF TENNESSEE COLLEGE, MURFREESBORO, TENN.

Monday, May 5, 8 p. m.—Miss Naomi Duncan, graduating expression recital. Pupil of Miss Gooch.

Thursday, May 8, 8 p. m.—Library benefit.

Monday, May 12, 8 p. m.—Miss Lois Sasser, graduating piano recital. Pupil of Dr. Nast.

Monday, May 19, 8 p. m.—First students' concert.

Monday, May 26, 5 p. m.—Students' recital.

Tuesday, May 27, 5 p. m.—Students' recital.

Friday, May 30, 8 p. m.—Expression recital.

Saturday, May 31, 8 p. m.—Annual address before the Ruskin and Lanier Literary Societies. Art reception—afternoon and after literary address in evening.

Sunday, June 1, 11 a. m.—Baccalaureate sermon, Rev. J. W. Gillon, D. D., Nashville. 8 p. m.—Missionary sermon, Rev. J. W. Gillon, D. D., Nashville.

Monday, June 2, 10:30 a. m.—Preparatory commencement, Rev. J. P. Hobbs, Shelbyville. 5 p. m.—Class day. 8 p. m.—Second students' concert.

Tuesday, June 3, 10:30 a. m.—College commencement. Baccalaureate address, Rev. B. C. Henning, D. D., Knoxville. 3 p. m.—Annual meeting of Alumnae Association. 8 p. m.—Alumnae banquet.


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## THE DANGEROUS DOOR.

"Oh, Cousin Will, do tell us a story! There's just time before the school bell rings." And Harry, Kate, Bob and little Peace crowded about their older cousin until he declared himself ready to do anything they wished.

"Very well," said Cousin Will, "I will tell you about some dangerous doors I have seen."

"Oh, that's good," exclaimed Bob. "Were they all iron and heavy bars? And if one passed in, did they shut and keep them there forever?"

"No; the doors I mean are pink or scarlet, and when they open you can see a row of little servants standing, all in white, and behind them is a little lady dressed in crimson."

"What? That's splendid!" cried Kate. "I should like to go in myself."

"Ah! it is what comes out of those doors that makes them so dangerous. They need a strong guard on each side, or else there is great trouble."

"Why, what comes out?" said little Peace with wondering eyes.

"When the guards are away," said Cousin Will, "I have known some things to come out sharper than arrows, and they make terrible wounds. Quite lately I saw two pretty little doors, and one opened and the pretty little lady began to talk like this: 'What a stuck-up thing Lucy Walters is! And did you see that horrid dress made out of her sister's old one?' 'Oh yes,' said the other little crimson lady from the other door, 'and what a turned up nose she has!' Then poor Lucy, who was around the corner, ran home and cried all evening."

"I know what you mean," cried Kate, coloring.

"Were you listening?"

"Oh, you mean our mouths are doors," exclaimed Harry, "and the crimson lady is Miss Tongue; but who are the guards and where do they come from?"

"You must ask the great King. This is what you must say: 'Set a watch, O Lord, before my mouth; keep the door of my lips.' Then He will send Patience to stand on one side and Love on the other, and no unkind word will dare come out!"—Young Soldier.


## NOT A DAY IN BED.

Gramling, S. C.—In a letter from Gramling, Mrs. Lula Walden says: "I was so weak before I began taking Cardui that it tired me to walk just a little. Since taking it I do all the housework for my family of nine, and have not been in bed a day. Cardui is the greatest remedy for women on earth." Weak women need Cardui. It is the ideal woman's tonic, because it is especially adapted for women's needs. It relieves backache, headache, dragging feelings, and other female misery. Try Cardui. A few doses will show you what it can do for you. It may be just what you want.

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